

BOYS TO MANHOOD MENTOR PROGRAM

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ABSTRACT
BOYS TO MANHOOD MENTOR PROGRAM

by

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United Theological Seminary, 2007

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The focus of this project was to assess the ninth through twelfth grade males, develop a mentoring program that met their academic, social, spiritual, and cultural needs. The context for this project was Martin Luther King Junior Senior High School, Detroit, Michigan. The focus was on grade point averages, scholastics, attendance, conduct, and faith enrichment. The results indicated a decline in the male students' GPA, while scholastics, attendance, conduct, and faith enrichment made a slight increase. Additional sessions, contacts with parents or guardians would provide specific information to assist students in meeting or exceeding their goals.

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The Researcher gives praise and honor to God, Jesus Christ, and the Holy Spirit for being an ever-living presence in my life. Without the Holy Spirit, the Researcher could not have made it through this process. The Lord's grace and mercy are sufficient. The Researcher thanks the Lord for the joy of his life, Toniya King, his wife, and the future represented in his son, Anthony, Jr., whom both continue to be his strength.

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May the Lord, who is gracious to bless us beyond all that we hope and pray for, continue to shower us all with everlasting blessings in our ministries and in our lives.

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INTRODUCTION

The focus on mentoring matters because of life changing effects upon people to do what was thought to be difficult, unmanageable or impossible with successful results. Mentoring gives birth to unborn, non-utilized dreams, and fulfillment to a person becoming more than they thought was possible in their accomplishments. “And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.” (Acts 4:32)¹ We have a spiritual and human responsibility to share, to provide, and to tender resources, whether material, intellectual, or financial for people to have a mind to work, and to propel them into achievements through mentoring. As a child and teen, the Researcher wrote poetry about life, people, and things. Later, the Researcher began to recite poetry to audiences in and out of the church. When the Researcher became an adult, he compiled his poetry, and wrote a book of poems entitled “Rainbow Poetry.” As the Researcher reflects back on his childhood, he never thought that he would be a published Poet and member of the International Poet Society, Owings Mills, Maryland. The mentoring process was not influenced by one person, but by the Researcher’s parents, siblings, teachers, friends, and associates.

Mentoring is essential to many who have produced the best that a person can evolve into. Various forms of mentoring include leadership, stewardship, coaching, and

¹ Unless otherwise indicated all Bible references in this paper are to the *Ryrie Study Bible Expanded Edition, King James Version (KJV)* (Chicago, IL: Moody Press, 1994).

shadowing. Some mentoring groups are Big Brothers; Big Sisters; Boy Scouts, Girl Scouts, Boys and Girls Club, Volunteers in Prevention Mentoring Program (VIP) Detroit, Michigan State University Extension, Macomb County 4-H Youth Mentor Program, Church Youth Groups, and many more. The foundational common threads between them are life skills, and learning skills for the youths' present and future well-being. When a youth is left with no guidance, leadership, stewardship, instructions, parenting, coaching, or mentoring, their chances for survival, success, and beating the odds is terminal. However, on the brighter side, the hope provided for the youth of today is intrinsic in their exposure, acceptance, adapting, and allowance to break the chain of bondage that binds them from opportunities of freedom to explore higher education, employment, and even entrepreneurship.

Mentoring bridges the gap between stagnation and downward spiraling movement. It is important to know that people, like vehicles, will have no forward motion unless there is energy or power to help their move. Herein lies the root of mentoring, the desire, commitment, and dedication to youth who want positive outcomes for change in their lives. Most important, everyone is precious to the Lord, which makes the mentoring relationship one that can transcend time, place and space for the perfecting of the person. Reverend John W. Watson, Pastor, Conquering King Independent Missionary Baptist Church, 9146 Van Dyke, Detroit, Michigan, the Researcher's former pastor and mentor, would give this benediction, repeated by the congregation: "I am a steward, my life is a trust, and I must give an account to the Lord for my stewardship, Amen." As a person, each of us has been entrusted with the responsibility in life to care, share, and lead other people to paths of success. It is our choice to walk in the paths of being a Mentor.

When the Researcher retired from the U.S Army, he made a commitment to return to Detroit, Michigan to “give back” to the community what he had learned during his life’s transitional periods. The Researcher’s compassion for the life successes of teen males can be overwhelming, yet he continues to give of himself to help them. This project is a means to provide a current mentor model from an African American perspective for utilization in an ecumenical setting or secular setting. Furthermore, other non-African American mentor groups can utilize the generic entities of this project to develop their own mentor program or augment an existing program. As the Sergeant marched the soldiers to cadence, this is similar to the older elephant walking with the younger elephant during the musk. The Researcher has chosen to walk with the teen males during their transitions.

Chapter One, entitled “Ministry Focus” describes how the mentor process influenced the Researcher’s decisions in life. It further identifies a chronology of the Researcher’s life as he was led into the ministry for preaching and teaching the word of the Lord.

Chapter Two, entitled “The State of the Art in this Ministry Project,” describes the basic definition of the term, “mentor,” the Researcher’s formal mentor training, identification of organizations that provide the mentor process, and the site for this research project.

Chapter Three, entitled “Theoretical Foundation and Review of Literature,” describes the application of mentoring, Dr. Abraham Maslow’s hierarchy of needs, Jesus Christ as a mentor to his disciples, Dr. Eric Erickson’s psychosocial theory, the intersections of philosophy and biblical theology, the historic meaning of the mentoring process, the rite of passage and the transitional period for male youth.

Chapter Four, entitled “Methodology,” describes the selection of the professional and context associates, the qualitative research model and instruments utilized, interactions with pastors and a principal for research site selection.

Chapter Five, entitled “Field Experience,” describes the initial collection of data; sessions held for the ninth through the twelfth grade students from 10:30 a.m. to 12:30 p.m. on each Wednesday inside the school’s auditorium, final collection of data, analysis of data and outcome results.

Chapter Six, entitled “Reflection, Summary, and Conclusion,” describes the Researcher’s reflections on this project from inception to conclusion, the modification of the model from having individual mentors to having a group mentor, the limitations of this project due to the site location being a public school versus a church or religious institution, future application of this project in the public school system as a viable program, recommendations for the improvement of this model with funding, and its applications beyond the confines of the school to include field trips into professional environments and leisure activities.

CHAPTER ONE

MINISTRY FOCUS

The Researcher is an African American male, a native of Detroit, Michigan, and a product of the Detroit Public Schools. The Researcher came from a family of eight children, consisting of five males (John, Anthony, Danny, Michael, and Lawrence), and three females (Ann, Brenda, and Darlene). He is married to Toniya King, and they have an adult son named Anthony, Jr. The Researcher was in the military for twenty years and retired honorably from the United States Army, having reached the rank of Sergeant First Class (SFC), then Chief Warrant Officer Two (CW2). Throughout the Researcher's life, he has been mentored. The Researcher's father and mother invested in each of their children the love of the Lord and studying the Holy Bible, care of family, wisdom, values, being open-minded, helping other people, sharing with other people, and taking care of ourselves.

In 1965, the Researcher turned 10-years old and was selected to be an Altar Boy in the church. Our family was very active in the church: father was a Minister; siblings were choir members, ushers, and youth leaders. As an Altar Boy, the Researcher's duties consisted of lighting the candles, incense, placing the anointing oil basin on the altar, and receiving the silver offerings. Additionally, the Researcher, one other brother and a sister were told by their father that there was a calling upon their lives. The Researcher enjoyed discussing the Bible whenever the opportunity was available. The Researcher was often

selected to give the Youth Talk on Youth Day because of his ability to articulate the subject matter from the Bible. In church, we were known as the “preacher’s kids.” One particular talk the Researcher gave was “One monkey don’t stop the show.” (Josh 1:2) “Moses my servant is dead . . .”¹ Of course the kids busted out laughing, and the adults were bewildered. However, the Researcher remembered saying, “The Lord will not stop His program because of one person, and if you want to act like a monkey, the Lord will treat you like one. Can I get an Amen?” Even today during the family holiday gatherings, one of my brothers or sisters still won’t let this childhood talk rest, until the Researcher says, “you see, you are acting just like a monkey.” Sometimes the Researcher wondered if the message was understood. It is not about what the Researcher does, but what the Lord will and has done that reflects His program results. The Researcher often found himself asking questions about preaching and teaching to his father, mother, pastors and ministers. He would talk, walk, and mimic the preachers or pastors. The Researcher wanted to be a preacher; he wanted to teach from the Holy Bible, this was one of his dreams. This was a form of mentoring to the Researcher. The Researcher realized that the Lord was not done with him yet and that he is a willing vessel more today than ever before to “preach the good news” to the people of this world.

In 1972, the Researcher was seventeen years old. He graduated from Northern High School in Detroit, Michigan and was accepted to attend Oakland University in Rochester, Michigan. The Researcher attended for one semester and then decided that he wanted more out of life. The Researcher had a talk with his mom and dad about joining the Army. The Researcher’s dad asked him, “What was he running from?” The Researcher

¹ Ibid., 8.

said, "the streets: pimping, drug dealing, gangsters, and the factory," all of which he did not want as his career. The Researcher's parents signed the papers for him to join the United States Army in 1973. The Researcher attended Basic Training at Fort Knox, Kentucky, and his first week was insane. The Researcher spit on the ground and a 5-foot tall, Afro-Asian male, Drill Sergeant Chin told him to pick it up. The Researcher asked "Who?" and Sergeant Chin said "you" and then asked the Researcher where he was from. The Researcher said, "the Motor City," and the other soldiers laughed. Sergeant Chin said, "In all of the United States of America, there is no such city named the "Motor City" by his government. Sergeant Chin walked up in front of the Researcher's face, with the brim of his Smokey the Bear hat touching his nose, and yelled, "Pick it up." The Researcher said, "He was not picking that spit up," at which time other Drill Sergeants were listening and watching this discussion. Senior Drill Sergeant Brown, 6-foot 5 inches tall, about 275 pounds and very muscular in stature called the platoon to the position of attention, and we said, "snap." The platoon was dismissed, with the exception of Researcher from the "Motor City." He was marched behind the barracks out of sight of everyone, surrounded by six gorilla looking Drill Sergeants, who were breathing fire, daggers in their eyes, and clenched fists. The Researcher thought that he was going to be beaten. There were silent stories that these Sergeants had beaten several soldiers to death and nothing was done about it. The Researcher was first bounced between the chests of the Sergeants like a ping-pong ball. He was ordered to the ground in the push-up position, while one of the Sergeant's size thirteen feet stood on his back, till almost all the breath had left his body. Then Drill Sergeant Chin said, "You will pick up the spit." The Researcher, while gasping for air, responded, "Yes, Drill Sergeant." The foot came off his back. He was ordered to the position of attention, marched to the area of the spit on the ground, where he picked it

up and put it in his fatigue pant's pocket. A week later, the Researcher was sick with phenomena from marching around in the woods in the rain and sleet for a week. He was recycled because he missed four days of training, which saddened him deeply. This meant that everyone the Researcher knew would graduate before him and he was transferred to a new company where he did not know anyone. The Researcher survived, kept his mouth closed, and graduated. "In the time of trouble he shall hide me in his pavilion . . ." (Ps 27:5)² His shelter is fortified protection from that which can cause harm in the physical and in the realm of the spiritual. As the Researcher reflected on these situations, he understood the importance of learning from experienced, wiser, and mature soldiers, who were in effect mentoring by their example of discipline and sacrifice.

The Researcher completed a twenty-year career with an Honorable Discharge at the rank of Chief Warrant Officer Two. His travels in the Army afforded him involvement with diverse populations and various cultures in the United States, Europe, Asia, and the Middle East. The Researcher was able to experience first hand various religions while keeping and knowing that there is "One Lord, one faith, and one baptism." (Eph 4:5)³ The Researcher returned to his beloved Detroit, Michigan (Motor City) in 1992, where he wanted to give back to the community that mentored and help him develop.

In 1993, the Researcher stopped running from the word of the Lord. In the quiet night, the Researcher was lying in bed unable to sleep and, being led by the Holy Spirit, was shown scriptures that applied to his life and the work of ministry. The Researcher was shown light, which represents life (darkness, on the other hand, represents death), and he

² Ibid.

³ Ibid.

chose to follow and accept the light. The Researcher accepted his call into the Ministry of the Lord and was licensed in November 1993 at Conquering King Independent Missionary Baptist Church in Detroit, Michigan by Pastor John W. Watson.

In 1998, the Researcher was called to come to Higher Power Outreach Church in Phenix City, Alabama to assist in the ministry as the Youth Pastor. The Researcher was ordained an Itinerate Elder and served the church for one year till his wife and he moved back to Detroit, Michigan.

On September 10, 2001, about 1:00 p.m., the Researcher was called into a meeting pertaining to his job performance, which, had gone from a rating of superior performance to below average in a 45-day time frame. What happened? The Researcher "stepped on the toes" of some supervisors by getting more recognition for both in office and out of office presentations and case closures. A male and female Senior Investigator mentored the Researcher. They often requested the Researcher to assist them on community Outreach Programs and other projects.

The Researcher graduated with his Masters Degree and let it be known that he would more than likely pursue a Ph.D. At the time, he was an Investigator for a government agency with a prior exemplary record of a 90% solve rate as a Special Agent in the United States Army Criminal Investigation Division Command (USACIDC), rated as an excellent communicator, team leader, and team member. Nevertheless, envy, strife, jealousy, and just plain ignorance by supervision were expressed daily, or whenever it was convenient to point out any error or mistake made by the Researcher. If other investigators made the same or similar errors, nothing was said, nor was anything documented. So the Researcher stood in the office of the Supervisor Investigator, who commenced to inform him verbally and in writing that he was not going to be promoted

with his peers and would be put on a Performance Improvement Plan (PIP). The Researcher responded to the Supervisor Investigator by stating that he would reply later to the PIP. The word traveled like wildfire through the office. His peers and the support staff were all in shock. The Researcher took the rest of the day off and discussed with his wife the PIP and his options.

The Researcher returned to work on September 11, 2001, about 9:00 a.m. to request his Supervising Investigator Team Leader have a meeting with the Supervising Investigator. At 10:00 a.m., the Investigator Team Leader, the Supervisor Investigator and the Researcher met. The Researcher presented his letter of resignation, returned to his desk and began to pack his personal belongings. At 11:00 a.m., the Director requested to meet with the Researcher, and it was suggested that the Researcher change his reasons for resignation if he did not want a negative impact statement provided to any potential employers in the future. The Researcher gave in, changed his letter of resignation, presented it to management, and left the office. Shortly around this time, there was an announcement on the radio that hi-jacked planes crashed into the Twin Towers in New York, and the Pentagon in Washington, D.C. A third plane crashed into a field in Pennsylvania as the passengers overpowered the hijackers. The Researcher drove to the Council of Baptist Pastors and Vicinity weekly meeting. As the Researcher entered the Second Ebenezer Baptist Church, 2760 East Grand Boulevard in Detroit, Michigan, the pastors and ministers were gathering at the altar to pray about the terrorist hi-jacking. The Researcher must admit that he was selfish; he prayed about the inhumane attacks on him. The Researcher was having his own 9-11 disaster. The Holy Spirit breathed such a peace upon the Researcher that he wrote the following poem:

His Towers Of Power

Within the volcanic cavity of life, brews the deviation of hate and the balance of love. Only in the distant past, has hatred breeched over our shores, to destroy our homeland. The battle between good and evil, love and hate, race toward the paths of humanity. Yet, weighing in the midst of essence stands God, with fervent hands, and His watchful eyes upon evil. While silent, He waits for truth to be showered upon that which He has made. For the just, as well as the unjust, will know that He is God, and no weapon of evil will tumble His Towers of Power.

The implementation of the project was done at the Martin Luther King, Jr., High School, 3200 East Lafayette, Detroit, Michigan. Martin Luther King, Jr. Senior High School is one of the leading public high schools in the city of Detroit, Michigan. The school was recently recognized as one of the “Outstanding American High Schools,” according to U.S. News & World Report January 18, 1999. The school was first known as Eastern High School. Eastern opened its doors on Mack and East Grand Boulevard in 1901 with three teachers and 300 students. In 1966, the school moved to its current location at 3200 East Lafayette. In 1968, the school changed its name to Martin Luther King, Jr. Senior High School after the death of the civil rights leader, Martin Luther King, Jr. The colors were changed from orange and black to gold and black. The logo was changed from the Indians to the Crusaders. In 1980’s, the school curriculum structure changed to a “school within a school” concept with the establishment of three academic programs: Math, Science and Applied Technology (MSAT), Center International Studies and Commerce (CISC), and College Preparatory Liberal Arts (CPLA). In addition, the school added two more programs: Distinctive Individualized Student Curriculum (DISC) and College Preparatory Liberal Arts Preparatory (CPLA-P). Currently, King High School has continued to build on Eastern’s tradition of excellence and is recognized in the state of

Michigan for academics, athletics, and performing arts. King continues to follow Dr. King's dream and is a school for excellence.⁴ The present principal of Martin Luther King, Jr. High School is Mr. Paul K. Gray, who has thirty-five years of educational experience and is a visionary and champion for the education and stability of youth.

The school had a male mentor program that began in 2003. It was the task and ministry of the Researcher to build upon the existing program for male students in the ninth through the twelfth grade at Martin Luther King, Jr. High School.

During September 2005 to May 2006 the Researcher assessed the program and began to design a structured Pilot Program to implement. There are nine (9) sessions to The Mentor Program that the male students are to attend each Wednesday, 10:30 a.m. to 12:30 p.m., in the school's auditorium. Attendance would be taken for accountability of the students.

Selection of Professional Associates

The research for this project began with the selection of the professional and context associates. The Researcher sought the Holy Spirit's guidance as he began to design and initiate the project. Three Professional Associates were chosen based upon their experience, education, and the resource needs of the Researcher and the project.

Dr. Edward Roberts, (M.D.) Psychiatrist, was chosen because of his background in the field of psychiatry for more than thirty-two years. Dr. Joanne Holbert, (D.Ed.), Assistant Dean, Wayne State University, Detroit, Michigan, was chosen because of her university work in education and extensive background counseling families. Dr. Oscar

⁴ Martin Luther King Jr., Senior High School, *Information Packet* (Detroit, MI: Martin Luther King Jr., Senior High School Administration, Undated).

King, III (D.Min.), Dean of Urban Ministry, Ecumenical Theological Seminary, Detroit, Michigan; Pastor, Northwest Unity Baptist Church, Detroit, Michigan, was chosen because of his seminary experiences and the theological and spiritual dimension needed for this project.

Dr. Edward Knox, (D.Min.), Pastor, New Mount Vernon Baptist Church, Detroit, Michigan; Consultant, Safe & Drug Free Schools and Community Second Step Program Detroit Public Schools, Detroit, Michigan, was chosen because of his extensive background counseling families, seminary experiences, and the theological and spiritual dimension needed for this project.

Mentor Selection

Mentors for this program are on a voluntary basis. The mentor will fill out an application with three references (Appendix D). Additionally, the mentor will pay for a police background check. The contact associates and the Researcher would review the completed mentor application, which included contacting the mentor's references. Note: Any mentor involved in child abuse, child neglect, child sexual misconduct, or child assault would be disqualified from the program. During the piloting of this program, there were seven mentors who came to the sessions on a regular basis, but dwindled away to zero after a period of time. The Researcher had to shift the mentor role to group mentoring in order to facilitate this shortcoming. This was a painful experience, but the Researcher knew in his heart that he could not quit and be another male who walked out of the lives of these male students. The Researcher thanked the Lord for wisdom and for leading him to a resolution that was fruitful. Professional men and the Researcher presented various materials. Student group leaders were selected to discuss the presentation. The student

group leader or spokesperson for the group would present a three to five minute summary of their group discussions. The group mentor would visit each group during their discussions to ensure they were on track. This was an awesome intervention to witness the intellectual maturity of these male students in this controlled environment.

Truly, “except God builds the house we labor in vain.” The Lord, through His prominent gifts, blessed me to start a new job within two weeks. To God be the glory for the things He continues to do in the Researcher’s life and in his Ministry. The Researcher presently serves as the Assistant Pastor at Northwest Unity Missionary Baptist Church, Detroit, Michigan.

The Researcher’s life is centered on Biblical principles and commandments. His belief is that the Holy Bible is the final authority of the Lord. Prayer and faith are the foundational principles in his life, which he does practice every day. The Researcher has accepted the path that God has placed before him. He is walking in that path and will continue to follow it as the Holy Spirit leads him as a Mentor.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

So what is mentoring? Mentoring is defined as a sustained relationship between a youth and an adult. Mentor, from the Greek word σύμβουλος¹ (mentor), is defined as an adviser. Through continued involvement, the adult offers support, guidance, and assistance as the younger person goes through a difficult period, faces new challenges, or works to correct earlier problems. In particular, where parents are either unavailable or unable to provide responsible guidance for their children, mentors can play a critical role. What is essential in the lives of human beings is to have our needs satisfied or fulfilled.

Dr. Abraham Maslow took this idea (some needs take precedence over others) and created his now famous hierarchy of needs. Beyond the details of air, water, food, and sex, he laid out five broader layers: the physiological needs, the needs for safety and security, the needs for love and belonging, the needs for esteem, and the need to actualize the self, in that order.²

Physiological needs. These include the needs we have for oxygen, water, protein, salt, sugar, calcium, and other minerals and vitamins. They also include the need to maintain a pH balance (getting too acidic or base will kill you) and temperature (98.6 or

¹ Woodhouse's *English-Greek Dictionary*, available at: http://colet.uchicago.edu/cgi-bin/chuck/woodhouse_pages.pl?page_num=525; accessed 1 March 2007.

² C. George Boeree. *Personality Theories, Abraham Maslow, 1908-1970*, available at: <http://webspace.ship.edu/cgboer/maslow.html>; accessed 18 February 2007.

near to it). Also, there are the needs to be active, to rest, to sleep, to get rid of wastes (CO₂, sweat, urine, and feces), to avoid pain, and to have sex.³ Dr. Maslow conducted research and understood the result as reflecting physical and nutritional needs of the body.

Safety needs. When the physiological needs are largely taken care of, this second layer of needs comes into play. You will become increasingly interested in finding safe circumstances, stability, and protection.⁴ Safety needs comprise secured employment, secured revenues and resources, secured from violence, aggressions, secured in morality, and secured in health care.

Love/Belonging needs. When physiological needs and safety needs are, by and large, taken care of, a third layer starts to show up. You begin to feel the need for friends, a sweetheart, children, affectionate relationships in general, even a sense of community.⁵ Humans want to be accepted and belong, whether it is to clubs, work groups, religious groups, family, gangs, etc.

Esteem needs. There are two versions of esteem needs, a lower one, and a higher one. The lower one is the need for the respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, and dignity, even dominance. The higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence, and freedom.⁶ Humans have a need to be respected, to have self-respect, to be accepted and not rejected by others. Humans have a need to

³ Ibid., 14.

⁴ Ibid.

⁵ Ibid.

⁶ Ibid.

prove themselves so that they are accepted and gain recognition for their contributions, whether personal or professional.

Self-actualization. A variety of terms are used to refer to this level: Maslow has called it growth motivation (in contrast to deficit motivation), being needs (or B-needs, in contrast to D-needs), and self-actualization. They involve the continuous desire to fulfill potential, to “be all that you can be.” A doctor must render medical service, a singer must sing songs; and the poet must write their expressions so as to feel complete.

It is from Maslow’s Hierarchy Needs Theory that the Researcher framed accountability (love/belonging), respectability (self actualization), responsibility (safety), commitment (love/belonging), communication (love/belonging), focus (self actualization), and life skills (physiological) for the youth and the mentor. For the purpose of this project, the term youth is designated for the ages between 14 and 18.

While this definition credits the adult as being a mentor, the Researcher experienced being mentored by a teenager. As a child, the Researcher admired a teenager named Herald Johnson. Herald was a Detroit Newspaper boy, as this was the term common in the late 60s. Herald was always well groomed, spoke very proper, dressed in “walking suits,” wore alligator shoes, was very well mannered, and the Researcher respected him greatly. Nevertheless, job progression for young boys in the 1960s was: cutting grass, raking leaves, washing cars, bagging groceries, Newspaper boy, and going to the stores for the elderly. The Researcher talked to Herald and he hired him as his helper and said when he turned 12 years old, he would put a word in for him to get his own paper route. Come rain, sleet, snow, hot or cold weather, Herald and the Researcher delivered newspapers. Most importantly, Herald explained and helped the Researcher to understand responsibility, commitment, respectability, communication, and focus on

school to make good grades, listen to the customers, and act upon their requests. For example, put the newspaper between the screen door, underneath the porch mat, in the door slot, and which day to collect payment for the delivery of the newspaper. When the Researcher turned 12 years old, Herald kept his word, informed the Station Manager that he was a good worker and could handle his own route; as a result, the Researcher was given his own paper route.

The Mentor is existential to many entities that have proven to produce the best a person can evolve into. Some of the various entities of mentor are: leadership, stewardship, protégé, trainer, coaching, and shadowing.

Leadership is defined as “the ability to obtain followers.”⁷ In this process, the leader instructs, molds and influences the followers to accomplish the same goal or to finish the same work.⁸ The Researcher served in the United States Army from 1973 to 1988 as enlisted (Private) and promoted to the rank of a Sergeant First Class (Noncommissioned Officer). From 1989 to 1993 the Researcher served as Warrant Officer One and was promoted to the rank of Chief Warrant Officer Two. It was during the Researcher’s military career that he learned that “leadership persuades the followers to commit to the mission (even unto death), finish the task, the job, or perform the duties prescribed.” As a leader, the Researcher leading by example taught soldiers how to perform their duties, accomplish the mission, and integrate initiative in the process. As a soldier in a leadership role, the Researcher gave responsibilities to his subordinates to help develop their leadership skills. Most of the soldiers under the Researcher’s leadership

⁷ John C. Maxwell, *Developing The Leader Within You* (Nashville, TN: Thomas Nelson Publishers, 1993), 1.

⁸ Donald T. Phillips, *Martin Luther King, Jr., On Leadership* (New York: Warner Books, Inc. 1999), 23.

patterned themselves after him to seek training, education, promotions, and selfless service. The Researcher learned in various leadership positions to instruct and demonstrate how to perform or complete a task. In the Researcher's life, it was the leadership in both military and civilian persons that guided him to the true meaning of stewardship.

Stewardship is the assumption of responsibility for the welfare of the world. It includes countless persons, working alone or working together, most without regard to their affiliation to the whole. According to the Stewardship Organization, human rights, conservation, economic welfare, government reform and oversight, education, health care, disaster relief, animal welfare, mental health, and peace are reflective of stewardship elements. Here we find the basic principle of mentoring, the working together with another person, therein the person's learning is enhanced, and their abilities improved. The Researcher gleaned stewardship traits (passion, compassion, presence, listening, understanding, giving of my time, talents, and treasure without reservations) from my former Pastor Johnnie Robinson, Higher Power Outreach Church, 12th Court, Phenix City, Alabama. The Researcher worked with Pastor Robinson in 1999 at a homeless shelter. Pastor Robinson gave of his time and talents to ensure that persons in the homeless shelter received the medical and social services available. The Researcher was given the responsibility to coordinate some services for persons in the homeless shelter and shared in the design of various programs. Furthermore, Pastor Robinson had extensive training in ministry, had pastored several churches in the United States and in Germany, and took the Researcher "under his wings" as his Protégé.

Protégé is defined as “one who is protected or trained or whose career is furthered by a person of experience, prominence, or influence.”⁹ Protégé is inclusive in meaning of mentor and provides the person skills to be used in a profession or coping in life. During 1970, while the Researcher was in high school, he met Perry Dillard who became one of his best friends. Perry was very interested in automotive repair and had been making repairs for a long period of time. The Researcher was interested in automotive repair, although Perry was more experienced and knowledgeable. Perry and the Researcher worked on automobiles together, and he was instrumental in the Researcher’s decision to take automotive classes. Perry helped him understand the running performance of automobiles. The Researcher’s time with Perry was on the job training. The Researcher took pride in repairing motors, tune-ups, brakes, oil changes, and other automotive fluids. During the Researcher’s military career, he was under the guidance of many Trainers to ensure that he excelled both in knowledge and skills.

A “Trainer” is one who rules or guides or inspires others.¹⁰ The Trainer is the model for mentoring, to perform, demonstrate, and bring the life applications of their profession or craft into existence. In November of 1989, the Researcher was a newly appointed Warrant Officer One, after graduating from the United States Army Warrant Officer Basic Training School, Fort Rucker, Alabama. The Researcher was assigned the task to bring the Evidence Room in compliance with regulations and standard operational procedures, while jointly training Staff Sergeant Donald Shear to be the Evidence

⁹ Merriam-Webster Online Dictionary. Available at: <http://www.m-w.com/dictionary/protégé>; accessed 20 December 2006.

¹⁰ The American Heritage® Dictionary of the English Language; available at: http://www.bartleby.com/cgi-bin/texis/webinator/ahdsearch?search_type=enty&query=trainer&db=ahd&Submit=Search; accessed 20 February 2006.

Custodian. The reason the Researcher was given this task was because he was formerly an Evidence Custodian and passed inspections by both First Region United States Army Criminal Investigation Command (USACIDC) and Headquarters USACIDC with no deficiencies. Failure to store and maintain the chain of custody of evidence could cause a defendant(s) to receive a “not guilty verdict” in a court of law. Therefore, the Researcher trained Staff Sergeant Shear on evidence processing, documentation, markings, photographs, and logging. The Researcher must add that the unit’s next inspection resulted in no deficiencies. When the Researcher made his transition from military life to civilian life, Pastor J.D. Wiley, Greater Morning Star Missionary Baptist Church, 87 Robinson Street, Mount Clemens, Michigan, had many one-on-one conversations with him about his spiritual growth and coached him in the process.

“Coaching” is a deliberate process utilizing focused conversations to create an environment for individual growth, purposeful action, and sustained improvement.¹¹ Coaching is one of the mentor’s pillars, which provide the purpose and reasoning to pursue the personal growth and maturity of a person. The Researcher is presently the Assistant Pastor at Northwest Unity Baptist Church, 8345 Ellsworth, Detroit, Michigan and has been tasked by the Pastor Oscar W. King, III to coach Reverend Jacque McDaniel in ministry. The Researcher has been accomplishing this by conversations, modeling, and providing written instructions on how to perform ministry responsibilities and tasks. At times, the Researcher made on the spot corrections to tasks Reverend McDaniel was performing, and other times, he gave positive and negative feedback privately. As a result, Reverend McDaniel has begun to learn the Baptist doctrine and the way it is done at

¹¹ The Ken Blanchard Companies. *Coaching Essentials for Leaders*; available at: <http://www.coaching.com/Marketing/Common/individuals.htm>; accessed 8 February 2006.

Northwest Unity Baptist Church. In addition, Pastor King is very inclusive of the Researcher's involvement in ministry and service and permits him to shadow him in the mentioned areas.

Shadowing: "Job shadowing is a work experience option where students learn about a job by walking through the work day as a shadow to a competent worker. Students witness first hand the work environment, employability and occupational skills in practice, the value of professional training and potential career options."¹²

Shadowing Assignment: "Purpose is to provide exposure to managerial excellence and visibility among federal managers and executives and to view decision-making styles and problem solving techniques."¹³ Within Shadowing lies the portrait of being mentored, the person only observes the mentor in their professional environment, and from these observations, the person gleams the understanding and know how to perform various tasks. As Assistant Pastor, the Researcher does shadow Pastor King in many areas of ministry (Deacon Board and Trustee Meetings, monitoring the Mission, instructing School Teachers, Vacation Bible School Teacher, hospital and home visits, officiating at funerals, performing marriage ceremonies, serving the Lord's Supper, and Baptisms). The Researcher is involved in social, health, legal, political, civic matters, (advocate in Family Independence Agency issue, consultation on hospital end of life issues, child custody and criminal cases, and election support to politicians) and being a voice for the people in matters of basic needs and justice. The Researcher sat in the same meetings with Pastor King and observed his contributions and dialog with managers, leaders, executives,

¹² North Central Regional Educational Laboratory, Learning Point Associates. *Job Shadowing*; available at: <http://www.ncrel.org/sdrs/areas/issues/envrnmnt/stw/sw3jobsh.htm>; 8 February 2006.

¹³ EM U.S. Department of Energy Office Of Environmental Management. Women's Executive Leadership Program; available at: <http://web.em.doe.gov/emtrain/wel.html>; accessed: 24 November 2005.

politicians, ministers, and pastors. The Researcher learned patience, passion, and understanding demonstrated by Pastor King as he interacted with leaders. The mentor relationship is applicable to both adults and youth because of the investment in their futures, the invaluable returns in the areas of accountability, respectability, responsibility, commitment, focus, and communication.

The desired model in the mentor program is for the student and mentor relationship in the school setting to transcend beyond the walls into other areas of their lives. These types of mentoring relationships are:

Supervisory mentors share valuable information about the organization and provide meaningful work and developmental learning opportunities.

Situational mentoring is the right help at the right time . . . just enough help to solve a problem or uncover a hidden talent.

Formal mentoring partnership is comprehensive and includes a facilitated matching process, formal training and clear goals for measuring success.

Informal mentoring is an informal mentoring relationship built on mutual trust, respect, and sharing of ideas and experiences.¹⁴

To mentor youth is essential to providing the understanding of accountability (physiological), respectability (self actualization), responsibility (safety), commitment (love/belonging), communication commitment (love/belonging), focus (self actualization), and life skills (physiological) for the youth and the mentor. This marriage of relating the mentor program pillars to Maslow's Hierarchy Needs Theory was to validate and substantiate the concrete essence of the pillars.

¹⁴ Kathy W. Drahosz, *Dynamic Mentoring Connections* (Montclair, VA: The Training Connection, Inc., 2004), 4, 5.

To mentor, in the opinion of the Researcher, is one of the last frontiers for human building, human investment, and improvement on self-esteem, character enhancing, and turning the negative outcomes to positive outcomes.

To mentor gives birth to unborn, unfulfilled dreams, and guides youth to develop beyond their thoughts, excelling beyond their environment's norms to being a productive and adjusted citizen.

The Researcher became a mentor because throughout his life, men have been role models. They provided wisdom, knowledge, leadership, and kinship. From his father who guided him through the rites of passage from boyhood to manhood, these men were there between the gaps, ensuring the Researcher did not get caught in traps of breaking the law, not attending school, and wrong doings. To God be the glory; the Researcher was never in police custody or jail because of juvenile delinquency. Throughout the Researcher's years in grade school until he graduated high school, there were teachers, both men and women, who provided him guidance and talked to him one-on-one after class was over about his dreams and future aspirations. When the Researcher joined the Army, he advanced through the ranks, learning fast from the "old soldier" who taught him the ropes (policies, procedures, traditions) and how to survive.

In 1997, the Researcher became a Mentor in the Michigan State University Extension, Macomb County, 4-H Youth Mentor Program, in Mount Clemens, Michigan. This program was designed to match mentors with youth between the ages of 11 and 18 who were involved with the Family Independence Agency Delinquency, Foster Care Services, or the Juvenile Justice System.

In 2002, the Researcher became a Mentor in the Volunteers in Prevention Mentoring Program, Probation, and Prisons, Incorporated (VIPMP) in Detroit, Michigan.

This program was designed to match mentors with youth between the ages of 11 and 18 who were involved with the Family Independence Agency, Foster Care Services, or the Juvenile Justice System.

In 2003, the Researcher became a Mentor in the Transitions of Prisoners, Incorporated (TOPS) in Detroit, Michigan, which has an agreement with the Northwest Unity Missionary Baptist Church, Detroit, Michigan for returning prisoners. This program was designed to match mentors with adults who were released from prison (who may still be on probation), residing in the community with the church. The Researcher was intrigued with the philosophy of TOPS in that it utilized biblical principles in its program teachings and applications. Both the MSUMP and VIPMP utilized the psychosocial philosophies and applications, which the Researcher was disturbed by because there were no biblical principals integrated into these programs. Even though the youth that the Researcher mentored were informed that he was a Reverend in the church, he would not force his beliefs upon them. It was during this time that the Researcher's thoughts centered on how Jesus Christ loved the children and taught His disciples kindness and the amazing paths for mentoring and ministry led the Researcher to the next level of mentoring.

During August 2005, Dr. Knox requested the Researcher take the lead in developing a mentoring program for Martin Luther King, Jr. High School. Dr. Knox had taken a position as a contractor for the Violence Prevention Program in the Detroit Public Schools.

During May 2006, Rev. Dr. Edward Knox, Pastor, New Mount Vernon Baptist Church, Detroit, Michigan, since he knew of the Researcher's experience and passion for mentoring youth, invited the Researcher to be a Mentor for the male students, ninth

through the twelfth grade at Martin Luther King, Jr. High School, Detroit, Michigan. The purpose of the mentoring program was to combat the lack of parental guidance, lack of male influence to the students and to assist in meeting the social, personal, and psychological needs of the male students.

During June 2006, the Researcher visited the Michigan State University Extension, Macomb County 4-H Youth Mentor Program, 21885 Dunham, Suite 12, Clinton Township, Michigan. The Researcher reviewed their policies and procedures to learn that this program has been in existence since September 1991 and services the Macomb County residents.

During September 2006, the Researcher visited the Southfield High School, Project Manhood, A Male Mentor Program, 24675 Lasher, Southfield, Michigan. The Researcher met with Dr. Jay Marks, coordinated and reviewed their policies and procedures, to learn that program has been in existence since September 1998.

It is the opinion of the Researcher that mentoring serves as “a bridge over the river of life” for those who would be mentored, as they transition from their old life (dissatisfaction and despair) to their new life (satisfaction and hope). The Mentoring Model will focus on communication skills, setting career goals, setting educational goals, establishing good relationships, improving decision making skills, health and nutrition, job opportunities, recreations, leisure activities, and community resources. The main tenets in this model for mentoring introduce those being mentored to responsibility, respectability, accountability, communication, and focus. The foundations of this mentor model are reflected on academics, conduct, attendance, scholastics, social, governmental, cultural, intellectual, and faith enrichment to live by and accept. To this end, the understanding of what the duties and responsibilities of a mentor are explained in the next chapter.

CHAPTER THREE

THEORETICAL FOUNDATION

This chapter will discuss in detail the theories supporting this ministry project. The Boys To Manhood Mentor Program in a public school has its roots in psychosocial, biblical, theological, historical, and the rite of passage.

The Holy Bible provides many persons and even the Holy Spirit as agents who mentored other people.

Biblical Foundations

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph 4:11-12).¹ In the Holy Bible, the term “mentor” is inferred in the meanings of Stewardship, Leader, and Teacher (while there are others, these three were selected to limit the scope in this research project) from Genesis to Revelations.

In the above passage of scripture, the identity of those who will provide instructions, teachings, witnessing and preaching to the believers in Jesus Christ is related. The mission of ministry is broad and extends beyond the walls of the churches. By use of the voice, a person can communicate information accurately, effectively, and demonstrate

¹ Ibid., 8.

the command use of the language to the people. By use of media: cassette tapes, radio, newspaper, television, Internet, CD and DVD, etc., the text or information can be read, seen, and heard around the world. By sight, a person is seen by the people gathered in tents, churches, or open space as information is communicated, or the person's presence identifies their support for the organization or the event. By a person's feet, he or she can travel to deliver their message to the people, in their family, next-door neighbor, in the community, around the state, various states, and countries, the word of God will be witnessed to this world. From becoming a Licensed Minister in 1993 to being an Ordained Minister in 1998, the Researcher has used his voice to preach sermons, conduct baptisms, officiate at funerals and perform weddings. In 2004, the Researcher and his wife flew to Frankfurt, Germany, then drove to Gebroth, Germany and conducted a Ten-Year Renewal of Wedding Vows for Tony and Brigetta Williams. The highlight of the service was when the Researcher used his voice to speak English and Deutsch/German to praise (Loben)² God (Gott).³ The Researcher learned that ministry has taken him out of his comfort zone because of the applications of stewardship and its effects on him.

Stewardship is defined as: The conducting, supervising, or managing of something; especially: the careful and responsible management of something entrusted to one's care"⁴ The Holy Bible text says: So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said

² *The New English-German Dictionary*, available at: <http://www.iee.et.tu-dresden.de/cgi-bin/cgiwrap/wernerr/search.sh?string=praise>; accessed 15 February 2006.

³ *The New English-German Dictionary*, available at: <http://www.iee.et.tu-dresden.de/cgi-bin/cgiwrap/wernerr/search.sh?string=God>; accessed, 15 February 2006.

⁴ *Merriam-Webster Online*; available at: <http://www.m-w.com/dictionary/stewardship>; accessed 18 May 2007.

unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Gen 1:27-28)⁵ Humans have responsibility for the whole creation. The fact that this was the first assignment made would appear to point up its importance.⁶

In the creation story, God said, Let us make man, and from man He took a rib and made woman, and charged them both to have children, more importantly, they were given the authority, responsibility, and power over every living thing (Gen 1:26-28)⁷ This was the first assignment of stewardship to Adam and Eve. They were given this authority in free will, but were to adhere to the commands of God. Creation was already in a positive growth cycle, man and woman only had to attend, or be overseers to what God had made. Furthermore, this blueprint for Stewardship is explained in Paul's instructions to Timothy, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate." (Tit 1:6-8)⁸

In this context, the attributes and character of the Bishop (Pastor) are given, and they coincide with to how God sees Himself, with such qualities being descriptive of

⁵ Ibid., 8.

⁶ A.Q. Ban Benschoten Jr., *What The Bible Says About Stewardship* (Valley Forge, PA: Judson Press, 1983), 19.

⁷ Ibid., 8.

⁸ Ibid., 8.

sharing and caring beyond the needs of self, but inclusive to the needs of other people. This type of caring was evident in the leadership of Moses. In the Researcher's progression in ministry, he has served as an Assistant Minister, Associate Minister, Senior Associate Minister, Youth Pastor, and Assistant Pastor. In each venue, stewardship was foundational, so he continues to be blessed with wisdom, knowledge, understanding of ministry, preaching, teaching, and being about the work of the Lord, as exemplified through senior and seasoned Pastors because of their leadership.

Leader “. . . instructs, molds and influences the followers . . .” Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of, And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.” (Ex 3:9-10, 14-15)⁹

In this context, God has ordained Moses to be the Leader of the Israel nation. God provided Moses with information and instructions to carry out His command. Moses was instructed to tell Pharaoh that God said, “Let my people go.” Moses was instructed to tell the Israelites that “I AM THAT I AM” sent him to them to lead them out of captivity. The Israelites had been praying and crying to God about their conditions and separation from Him. No doubt their cries included reminding God of His promise to Abraham, of a chosen people whose numbers would be like the stars in the heaven, and the grains of sand. As a chosen people, the Israelites had a covenant relationship with God, which did

⁹ Ibid., 8.

not include them being a people of bondage, but a people who worshipped, praised, and lived the word of God as a testimony for the other nations to revere.

As the Researcher reflected on the Leaders in his life, he must admit, first and foremost, it is the Holy Spirit. For it is by divine interventions, directions, instructions, and inspirations that the Researcher was able to rise in the midst of strangers, family and friends, to be the voice to lead others to the truth found in the word of God. The Holy Spirit is the Researcher's guide on life's paths, and his teacher for understanding and revealing the word of God to him.

Teacher: In the Greek, *didaskaloe*, (teacher) an instructor, doctor, teacher.¹⁰ In the Hebrew, *rabbi*, my master, my teacher.¹¹ In the four Gospels, Matthew, Mark, Luke and John, Jesus Christ is identified as teacher and master because of his deity, knowledge, wisdom, power, and authority. He selected twelve men to teach and mentor priestly, prophetic, and apostolic duties and responsibilities.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. (Mat 10:1-7)¹²

¹⁰ James Strong, *The New Strong's Exhaustive Concordance* (Nashville, TN: Thomas Nelson Publishers, 1990), 23.

¹¹ *Ibid.*, 106.

¹² *Ibid.*, 8.

The disciples received the greatest gift from Jesus Christ when he anointed and empowered them to “speak truth to power” and use the power of God to cure the ills of mankind. This was not only their responsibility to be “servants,” but it was their destiny to be the representatives of the Lord of Lords and the King of Kings. To witness to a dying world about a crucified Savior from Calvary’s cross to the grave, from the grave to heaven by resurrection. Jesus died, was laid in a borrowed tomb, but on the third day, rose again with all power in heaven and in earth. Both women and men saw Jesus after His resurrection, outside the tomb, at dinnertime, and on the shore of Galilee. (See Mat 28:1-11, Luk 24:36-43, Jn 20:19-29, Jn 21:1-13 and Mk 16:19)

Jesus Christ as a mentor, continued to empower his disciples with wisdom and knowledge so that they would continue in the work of ministry. “Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” (Mat 28:16-20)¹³

There were only eleven disciples because Judas Iscariot hung himself after he realized he ‘sold out’ Jesus Christ to the Sanhedrin Council for thirty pieces of silver. Judas witnessed by seeing or hearing how Jesus Christ, his teacher and master, was spit upon, beaten, whipped, humiliated, bleeding from the crown of thorns on his head and from the inflicted wounds. But this was not the end of the story, for Jesus Christ said: “I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth

¹³ Ibid.

me no more; but ye see me: because I live, ye shall live also.” (Jn 14:18-19)¹⁴ “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (Jn 14:1-2)¹⁵

For Jesus Christ ascended into heaven on a cloud and is now seated at the right of God the Father, making intercession for “we the people.” Jesus Christ as deity, teacher, master, and mentor, imputed his teachings and the word of God into not only his disciples, but also to everyone who will accept him as their Lord and Savior. The Researcher has found for himself that false teachers can sound intelligent, but when the substance or context of their teachings is investigated, no connection to biblical facts, history, philosophy, theology, and sometimes common sense reveals that they are false. Therefore, it is the Researcher’s position that when he teaches on any subject, he researches the subject in tried, proven, and official sources, so that teaching and understanding can take place for learning and “the perfecting of the saints.”

Theological Foundation

As the Researcher began to research the subject of mentoring, he discovered its vast applications both in Philosophy and Theology. There are similarities and parallelisms that lead to facts, faith, reality, and life’s applications. The Researcher’s research resulted in the mentor field—not the established status quo—but deserves illumination because its

¹⁴ Ibid.

¹⁵ Ibid.

traits are rooted in shared knowledge and wisdom, which are foundational to both philosophy and theology.

Philosophy is defined as “pursuit of wisdom; a search for a general understanding of values and reality by chiefly speculative rather than observational means; an analysis of the grounds of and concepts expressing fundamental beliefs.”¹⁶ Philosophy has and does expose our minds to the deeper meaning, the underlying facets that give purpose and understanding to the content. Philosophy in its constructive function is the attempt to organize and interpret the data of human experience in the light of some key category, central image, or organizing principle, such as matter in motion, nature, life, organism, process, mind, or spirit.¹⁷

The Researcher took his first philosophy course in 1972, at Oakland University, in Rochester, Michigan. Like most teens, he thought he knew everything about life for he had survived in Detroit’s “Black Bottom,” witnessed the brutality of the “Big Three” and “Big Four Police Officers” in Detroit, lived through the riots in Detroit, Michigan in 1965, fought over a girl and got a black eye, seen a man shot to death, threatened bodily harm by the high school football team for dating the captain’s ex-girlfriend, witnessed the effects of drugs, illegal numbers, and the death of his best friend, Uncle James, who told him that he had done everything he wanted to do in life—then gave up on life and died. The Researcher was ready for philosophy, but what he learned, and continues to learn is that there is a difference between academic philosophy and street philosophy. Academic philosophy holds to scholarly presenters such as Plato, Socrates, and Aristotle. Yet, street

¹⁶ *Merriam-Webster Online*, available at: <http://www.m-w.com/dictionary/philosophy>; accessed 20 February 2006.

¹⁷ Owen C. Thomas and Ellen K. Wondra. *Introduction To Theology*, 3rd (Harrisburg, PA: Morehouse Publishing, 2002), 5.

philosophy holds to common presenters such as Grandma, Grandpa, Big Daddy, Big Mamma, the Old Man on the porch, and the like. Both philosophies provide credence to understanding life and seeking the meaning of life's applications and purposes for the Researcher.

Theology is defined as "the study of religious faith, practice, and experience; especially: the study of God and of God's relation to the world."¹⁸ For the Researcher's research, he referenced the God of the Holy Bible. "In the beginning God created the heaven and the earth" (Gen 1:1)¹⁹ There after in the following verses "God said . . . " There is no need to speculate who is the creator and the intent of his mind, for the result is this earth, the heaven, and universe without end he made. "Theology . . . is the analysis and clarification of the key categories, images, or organizing principles of the Christian faith, namely, the rich picture of God, creation, and salvation, manifest in the testimony of the Bible."²⁰ The Bible provides living words, pictures and imagery, which reflect the conditions of before and after his state of sin. In the gospel of Luke, the following words are found: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord (Luke 4:18-19).²¹ In the Researcher's opinion, these statements by Jesus Christ are theoretical to the extent that He was endowed by the

¹⁸ *Merriam-Webster Online*; available at: <http://www.m-w.com/dictionary/theology>; accessed 20 February 2006.

¹⁹ *Ibid.*, 8.

²⁰ Thomas and Wondra, *Introduction*, 5.

²¹ *Ibid.*, 8.

Holy Spirit to proclaim the word of God to the people who have needs, yet, on the other hand, the people must know their condition, and know that they need to be rescued or saved from poverty and devastation.

Social Theology is defined as “the social, economical, and spiritual conditions of humanity.”²²

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. (Luke 4:17-22)²³

Jesus Christ identified the social, physical, financial, and mental conditions of humanity, which separated them from the same God who had and is able to meet their needs. Jesus Christ identified himself as being the one empowered by God to set them free from conditions that blinded them from the one who has always been their salvation.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. (Mat 21:12-14)²⁴

²² David W. Cloud. *Should Churches Develop A Social Theology?*; available at: <http://eapi.admu.edu.ph/eapr99/chap1.htm>; accessed 8 February 2006.

²³ Ibid., 8.

²⁴ Ibid., 8.

The “moneychangers” used the temple as a place to exchange local currency for temple currency, which was the only currency accepted to purchase animals for temple sacrifice. Jesus Christ honored the worship place where people came to encounter the presence of God and to be taught. Jesus Christ took effective action by getting the moneychangers out of this location, so that the temple was restored to its ordained purpose teaching, praying, and healing.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (Mat 5:17-20)²⁵

The spiritual condition of humanity suffers from the enactment of laws, which do not include the grace and mercy provided by a saving God. God’s plan for humanity’s salvation was manifested through Jesus Christ. Yet, because of the misuse of power, the law is corrupted to benefit government and those persuaded by government to hurt the very people they are sworn to “protect, provide, and serve.” Jesus Christ spoke “truth to power” and the people concerning the will of God for all humanity.

Furthermore, Eric Erikson’s Psychosocial Theory states: At each stage, it acquires attitudes and skills that make the individual an active, contributing member of society.²⁶

²⁵ Ibid., 8.

²⁶ Laura E. Berk, *Infants Children and Adolescents*, 3rd ed. (Needham Heights, MA: Allyn and Bacon-Viacom Company, 1999), 17.

This a time when responsibility is both given and learned, affecting identity, character, and belief in ones self.

A time of transition between pre-teen and teen (ages 12-18) is the time for development. A time for testing limits, for breaking dependent ties, and for establishing a new identity. Major conflicts center on clarification of self-identity, life goals, and life's meaning. Failure to achieve a sense of identity results in role confusion."²⁷ Within the confines of Erikson's Psychosocial Theory is reflected a stage of internal turmoil and conflicts for youth as they mature in their adolescent. The positive side of Erikson's theory is that the youth will succeed in their transition and not become a victim in society. The negative side of Erikson's theory is that the youth will become maladaptive and lose their self-identity, life goals, and life's meaning, leading to a road of both self and societal destruction. While Erikson's theory pertains to youth, the Researcher would add that the entities addressed also pertain to adults in their life's webs of turmoil and conflicts.

Jesus Christ was handed a scroll in Isa 61:1-2, the words of the prophet were read for relevance for that time, and applicable to the here and now. Faith, belief, and hope are common threads for joining philosophy and theology within the walls of our mind. Between the pages of the Bible, there exist historical events, present day realities, and prophetic proclamations yet to come. Theology continues to launch the Researcher out into the deeper meaning of subjects and situations that he must apply himself to resolve or refer to sources for resolution. So often, the Researcher finds himself wanting to get into the mind of the artist, inventor, and musician, to name a few, to know what was the feelings, cause, reasons, and expression that they wanted the recipient to get from their

²⁷ Gerald Corey, *Theory and Practice of Counseling and Psychotherapy*, 6th ed. (Belmont, CA: Wadsworth Brooks/Cole Thomson Learning Inc., 2001), 75.

work. So the Researcher's goal in theology is to gain understanding, yet challenge his mind's eye to the deeper meaning of life's attributes. The Researcher's desire is to invite the person into the context of the information, teachings, and theology for the purpose of fresh and renewed insights and interest in the sharing of wisdom and knowledge.

Historical Foundation

History is defined as "a chronological record of significant events (as affecting a nation or institution) often including an explanation of their causes."²⁸

Often, when history is discussed, we identify people and documents: Christopher Columbus and Pilgrims first arrived in North America, Declaration of Independence, the Constitution of the United States, President George Washington, President Thomas Jefferson, President Abraham Lincoln, President Theodore Roosevelt, President John Kennedy, Malcolm X, Mother Theresa, Martin Luther King, Jr., and Rosa Parks. Biblical history identifies men, women, and documents having their own legacies: Adam and Eve, Abraham and Sarah, Isaac, Jacob, Moses, The Ten Commandments, Scrolls, King Solomon, Ruth, King David, Isaiah, John the Baptist, Mary, the Apostle Paul, and Jesus Christ, are all a part of biblical history. Some of their legacies live on even in our present time. Each have been part of the Researcher's learning experience and helped shaped his worldview. When the Researcher looked at the presidents, he saw leadership. When the Researcher looked at the civil rights and human rights leaders, he saw the awakening of his conciseness. When the Researcher saw the families, he saw purpose. When the Researcher looked at the laws, he saw order. When the Researcher looked at the kings

²⁸ *Merriam-Webster Online*; Available at: <http://www.m-w.com/dictionary/history>; accessed 20 February 2006.

and queens, he saw authority. When the Researcher looked at the prophets, he saw the past and the future. When the Researcher looked at God's son, Jesus Christ, he saw glory, majesty, and honor. At this point, the Researcher will move his emphasis on the mentor from the 20th and 21st centuries, into the ancient realm of time and understanding.

Mentoring and Greek Culture

In Greek mythology, the son of Alcumus on Ithaca, and elderly friend of Odysseus was charged by the king to watch over his son Telemachus and his palace, while he was fighting in the Trojan War. The goddess Athena often assumed Mentor's shape when she visited Telemachus and Odysseus. In modern English, the tutor's name has become an eponym for a wise, trustworthy counselor or teacher.²⁹

While this story explains the relationship between two friends, it leads to the understanding about trust by the father of his friend to care for his son. While another element of intrigue was identified (Athena disguising herself as Mentor), the focus was on the accepted responsibility Mentor incurred. In our present day Mentor Programs, this same relationship is common and has been previously discussed, i.e. leadership, stewardship, protégé, trainer, coaching, and shadowing. The design for this Mentor Program is to improve academics, enhance life skills, health and welfare, safety and security, discipline, self-esteem, improve academics, provide biblical principles, and goal setting.

In 1904, a young New York City court clerk named Ernest Coulter was seeing more and more boys come through his courtroom. He recognized that caring adults could

²⁹ *The Mentor: An Academic Advising Journal*; available at: <http://www.psu.edu/dus/mentor/homer.htm>; accessed 1 March 2007.

help many of these kids stay out of trouble and he set out to find volunteers. That marked the beginning of the Big Brothers movement. By 1916, Big Brothers had spread to 96 cities across the country. At around the same time, the members of a group called Ladies of Charity were befriending girls who had come through the New York Children's Court. That group would later become Catholic Big Sisters. Both groups continued to work independently until 1977, when Big Brothers of America and Big Sisters International joined forces and became Big Brothers Big Sisters of America.³⁰

Researchers found that after 18 months of spending time with their "Bigs," the Little Brothers and Little Sisters were:

- 46% less likely to begin using illegal drugs
- 27% less likely to begin using alcohol
- 52% less likely to skip school
- 37% less likely to skip a class
- more confident of their performance in schoolwork
- one-third less likely to hit someone
- getting along better with their families.³¹

Big Brothers Big Sisters volunteers had the greatest impact in the area of alcohol and substance abuse prevention. For every 100 youth between the ages of 10 and 16 who start using drugs, the study found only 54 similar youth who are matched with a Big will start using drugs. Minority boys and girls were the most strongly influenced; they were 70 percent less likely than their peers to initiate drug use.³² This demonstrates the mentoring relationship of a caring adult and appreciation by a child for their time of understanding

³⁰ *Big Brothers Big Sisters, The Study*, available at: <http://www.bbbs.org/site/pp.aspx?c=diJKKYPLJvH&b=1539759&printmode=1>; accessed 8 March 2007.

³¹ Ibid.

³² Ibid., 40.

and guidance. Through mentoring this organization promotes abstinence from drugs and alcohol, promoting academic success and non-violence.

President George W. Bush proclaimed on January 18, 2002, during January National Mentoring Month with the following: "Through quality education programs, community initiatives, and personal involvement, mentors help our children become better citizens by showing them how to make the right choices, to work hard, and to care for their neighbors in need. Mentors play an important role in a child's life, particularly if a parent is absent. Statistics indicate that most children who have been mentored improve their school attendance and performance, go to college, and are less likely to use drugs or alcohol."³³

Diversity In The Rites Of Passage

In various religions and cultures there are "rites of passage," that reflect a transition from one state of responsibility, to a higher state of responsibility. "A rite of passage is a ceremony that marks a person's entrance into a new stage of life. Rites of passage include ceremonies such as baptism, graduation, and marriage. Most rites of passage are characterized by three stages. In the first stage, the participant is separated from his or her previous status. The next stage is a transitional stage, in which the participant learns the behavior and ideas appropriate to his or her new status. In some African societies, for example, boys who are on the verge of adulthood are separated from others for days or even months while they learn tribal traditions and skills. After the

³³ National Mentoring Month, 2002, *A Proclamation by the President of the United States of America*; available at: <http://www.whitehouse.gov/news/releases/2002/01/print/20020118-3.html>; 8 March 2007.

completion of the second stage, the participant is formally admitted into his or her new status which is often marked by an elaborate ceremony.”³⁴

Hispanic Rite of Passage

The *quinceañera* is a traditional celebration of life and gratitude to God on the occasion of the fifteenth birthday of a young Hispanic woman. The ritual emphasizes her passage from childhood to adulthood. The family usually requests a Mass or a blessing to be held in the Church. The rite is frequently celebrated in several countries in the Americas, including Mexico, Central and South America and the Caribbean. It is frequently requested by Hispanic Catholics in the dioceses of the United States of America.”³⁵

Jewish Rite of Passage

Children must learn enough Hebrew to read from Torah and Haftarah and, in some cases, lead the congregation through parts of the liturgy.³⁶ “Bar Mitzva, or Mitzwa (Hebrew: “Son of the Commandment”), plural Bar Mitzvahs, Bar Mitzvot, or Bar Mitzwot, Jewish religious ritual and family celebrations commemorating the religious adulthood of a boy on his 13th birthday. The boy, now deemed personally responsible for fulfilling all the commandments, may henceforth don phylacteries (religious symbols worn

³⁴ Spencer A. Rathus. *Psychology Principles In Practice* (Austin, TX: Harcourt Brace & Company, 1998), 225.

³⁵ United States Conference Of Catholic Bishops, Committee on the Liturgy, *Fifteen Questions on the Quinceañera*; available at: <http://www.nccbuscc.org/liturgy/page2.shtml>; accessed on 16 December 2006.

³⁶ Anita Diamant and Karen Kushner. *How To Be A Jewish Parent, A Practical Handbook For Family Life* (New York, NY: Schocken Books, Random House, Inc., 2000), 206.

on the forehead and left arm). Several Christian traditions—including Roman Catholicism, Eastern Orthodox Christianity, Lutheranism, and Episcopalianism—also have an initiation ceremony called confirmation. At the confirmation service, “young people renew, or confirm, promises made for them at baptism.”³⁷

African Rite of Passage

In research on the African Male “Rite Of Passage,” conducted by Dr. Joseph A. Bailey, II, M.D., he wrote the following:

Across Africa there was a remarkably similar pattern of rites, even in widely dispersed tribes. A description of these phases is as follows:

Phase I is the Commencement of Participation, including circumcision among all members of an Age Group and the choosing of a leader.

Phase II is the Withdrawal (or Separation) of the boy from society and the routines associated with earlier life by living alone in the forest or in specifically prepared huts away from the villages.

Phase III is the Transition where upon each boy learns the history and legends of his African ancestors. These are explained and remembered according to names.³⁸

The Researcher views the mentor program as a challenge for each male student to separate himself and be separated from hopelessness, physical or mental abuse, crime, corruption, drug use, alcohol use, and an environment which encourages condemnation of their race and culture. The student will be introduced to a community of successful professionals, and begin to see himself (the student) as important to his family, the

³⁷ *Encyclopedia Britannica Online*, available at: <http://www.britannica.com/eb/article-9013250/Bar-Mitzvah>; accessed 16 December 2006.

³⁸ Joseph A. Bailey, II; Life Skills Foundation, *African Rites of Passage*; available at: <http://www.Jablifeskills.com/modules.php?op=modload&name=Sections&file=index&req=viewarticle&artid=143&page=1>; 22 February 2006.

community and society. The male student, as he is going through a transitional period, is able to understand and learn the history of his ancestors, family, and their struggles.

“The development of centered and whole men and women will require a rediscovery and reactivation of some of the customs, traditions, rituals, and ceremonies we have lost. Customs, traditions, rituals, and ceremonies are as veins and arteries to the body. Without connectors, there will be a breakdown in continuity. A shortage will occur somewhere in the system.”³⁹

Boys to Manhood Mentor Program Rite of Passage

The Rite of Passage as it pertains to the Mentor Program, starts with the youth making a decision to:

- (1) Commit and attend the Mentor Sessions
- (2) Adhere to the Student Code of Conduct outlined in the Detroit Public Schools Handbook.
- (3). Participate in the program.
- (4) Demonstrate a desire for academic improvement and success.
- (5) Earn and show respect to and for their community.
- (6) Complete or participate in a community service project.
- (7) Join or participate in a church.

Nearly all adolescent boys, if asked directly and confidentially, will admit having been guilty of offenses of one sort or another besides driving violations: for example, under-age drinking, smoking marijuana, running away from home, petty theft, disorderly

³⁹ Paul Hill, Jr. *Coming Of Age*, (Chicago, IL: African American Images, 1992), 68.

conduct, vandalism.”⁴⁰ The Researcher, as a male Psychotherapist, does understand the plight and curiosity of young males to be involved in activity that may lead to violation of the law, from boredom to wanting to belong to a gang or group of boys who just want to be accepted and respected. The consequences of deviant behavior are not a thought-out process and, when confronted by law enforcement, the males will sometime demonstrate contempt and anger towards authority.

Anger is an advanced stage of frustration. It is a feeling of being out of control and unable to cope. It is a deep-seated feeling of not being able to control others and/or one's environment. It is the feeling of not being able to set limits, of being victimized and/or in a state of rage.⁴¹ The Researcher as a Psychotherapist has analyzed situations and issues that arose in the patient's life that caused anger and led to uncontrolled outbursts and reaction. When anger is expressed in a destructive way, personal control is lost. The challenge for any person who has lost control is to learn to control their anger, behavior and feelings. Things don't just happen, when it comes to incidents or situations that will cause mental dissatisfaction and physiological change. Charles Swindoll wrote “I am convinced that life is 10% what happens to me and 90% how I react to it.”⁴² (Appendix O). In other words, the mental positive attitude changed to a negative one and the physiology changed from normal inhale and exhale to rapid breathing, glaring eyes, clenched fist, and sweat can result from anger. After peeling away the layers of anger, the foundation for the anger was

⁴⁰ Eli H. Newberger. *The Men They Will Become*, (Cambridge, MA: Perseus Publishing, 2000), 257.

⁴¹ Colleen Birchett. *God's Power To Help Hurting People*, (Chicago, IL: Urban Ministries Inc.2003), 207.

⁴² Charles Swindoll. *Gentle Spirit, Attitude*; available at: <http://www.gentlespirit.com/deforum/Poetry//44.html>; accessed on 8 February 2007.

pain. The patient was hurting as the result of direct assault or the absence of intervention by a stranger or a person they knew. Additionally, fear can also cause some of the same mental and physiological responses as reflected in pain, resulting in anger. Therefore, the issues of anger must be viewed in various degrees and layers. The amazing thing about anger is that it occurs first in the mind and then there is a physical response. The task is to take the same energy that was used for anger and turn it to a positive outcome. Anger does not have to be what defines the character of any person. The following acronym defines anger further:

A-void. “Don’t let your anger or other angry people control you.”⁴³ The Researcher has discovered when anger is an issue with a person, if left to fester, it will cause negative consequences for the person and impact others negatively. The remedy for this negative energy is to change it to positive energy, if the people allow themselves to think through the process and realize the destructive nature of anger.

N-ever “use your body or voice to hurt others.”⁴⁴ A person will attempt to gain empathy by wounding their body for attention. A person will use tones of their voice to hurt another person because they desire the other person to hurt as they do.

G-et “away from the situation so your feelings don’t overwhelm you.”⁴⁵ It is a positive action when a person will leave the area or the presence of a person when they are angry. This is known as a “cooling down period,” or “giving the person space,” so the calm and peace can come to the person and the situation.

⁴³ Department of Health and Human Services, Centers for Disease and Control Prevention, *BAM! Guide to Getting Along*, available at: http://www.bam.gov/sub_yourlife/yourlife_conflict_3.html; accessed 31 August 2006.

⁴⁴ *Ibid.*, 53.

⁴⁵ *Ibid.*, 53.

E-evaluate “your choices. Think before you react.”⁴⁶ A person can choose how they will respond when they are angry. One response is being angry with self. A second response is being angry with the other person. A third response is being angry at the situation. Yet, the person must use rationality and reasoning to make a decision about their actions.

R-esponsibility. “Remember, you are responsible for your choices. No one can make you angry, you allow yourself to become angry. And you can choose not to get angry too.”⁴⁷ Regardless of the person’s decision, the person must know what they are doing and its effects upon themselves and others.

Additionally, some ways to deal with anger are:

Relax. Breathe deeply from your diaphragm (your belly, not your chest) and slowly repeat a calming word or phrase like “take it easy.”

Think Positively. Remind yourself that the world is not out to get you, but rather you’re just experiencing some of the rough spots of daily life.

Problem-Solve. Identify the specific problem that is causing the anger and approach it head-on even if the problem does not have a quick solution.

Communicate With Others. Make sure to set aside personal time to deal with the daily stresses of school and activities. Ideas include:

1. Listening to music
2. Writing in a journal
3. Exercising
4. Meditating
5. Talking about your feelings with someone you trust.

⁴⁶ Ibid., 53.

⁴⁷ Ibid., 63.

Change the Scene. Maybe a change of environment would help reduce angry feelings.⁴⁸

The Researcher as a Psychotherapist has analyzed situations and issues resulting in the findings that every person wants to feel important, valued, and to belong as a member of a family or group. No matter who you are, you never outgrow the basic need for love. We all want to have control of our lives, to have input in our lives, and to invest in our lives. Yet the clock, controls a great deal of our lives by expectations of other people, by schedules, by employment, family, parent, friend, and even society. Living under someone else's control causes stress, anxiety, and anger.

Within the definition of anger, the Researcher's boundary includes being in conflict with another person, which leads to conflict resolution. "Conflict is defined as a fight, battle, a disagreement, a difference of opinion or ideas, a misunderstanding."⁴⁹ Resolution is defined as a course of action determined or decided on.⁵⁰

Conflict resolution is about teaching people new ways to work through and resolve disputes that don't involve violence.⁵¹ The Researcher has discovered that in relationships, families, and employment settings, people are slow and sometime do not disclose their issues till there is either an explosion or near explosion of issues, which have

⁴⁸ National Youth Violence Prevention Resource Center, *Anger Management*, available at: <http://www.safeyouth.org/scripts/teens/anger.asp>; accessed 5 September 2006.

⁴⁹ *The American Heritage® Dictionary of the English Language*, 4th ed. Available at: <http://www.bartleby.com/cgi-bin/texis/webinator/sitesearch?FILTER=col61&query=conflict>; 8 December 2006.

⁵⁰ *The American Heritage® Dictionary of the English Language*, 4th ed. Available at: <http://www.bartleby.com/cgi-bin/texis/webinator/sitesearch?query=resolution&filter=colAM&Submit=Go>; accessed 8 December 2006.

⁵¹ National Youth Violence Prevention Resource Center, *Conflict Resolution*, available at: <http://www.safeyouth.org/scripts/teens/conflict.asp>; accessed 31 August 2006.

not been identified or may have been ignored all together. To assist parties in their interactions is the format of conflict resolution.

“Too often, minor disagreements lead to serious violence among teens. In fact, one national survey found that 33 percent of high school students said they had been in a physical fight within the past year (CDC 2004). Conflicts and disagreements are a part of life, but they do not have to end in violence.” At the apex of conflict is the turn to violence, which some high school students have chosen to influence or end their personal conflicts with another person or people. This does not resolve their conflict, but only introduces more violence to a hostile situation.

Most conflict resolution programs follow a series of steps that include (Crawford and Bodine 1996):

1. Setting ground rules. Agree to work together and set rules such as no name-calling, blaming, yelling or interrupting.
2. Listening. Let each person describe their point of view without interruption. The point is to understand what a person wants and why they want it.
3. Finding common interests. Establish facts and issues that everyone can agree on and determine what is important to each person.
4. Brainstorming possible solutions to the problem. List all options without judging them or feeling that they must be carried out. Try to think of solutions where everyone gains something.
5. Discussing each person's view of the proposed solutions. Negotiate and try to reach a compromise that is acceptable to everyone involved.
6. Reaching an agreement. Each person should state his or her interpretation of the agreement. Try writing the agreement down and checking back at a later time to see how

it is working. Conflict Resolution is the meeting of minds so that the parties involved can come together for open and direct communication for peaceful and equitable resolve.

The Researcher prefaced earlier the importance of the mentor as a valuable link in a family system or community. With the absence or neglect of parenting, the mentor, if permitted, is a valuable asset for “support, guidance, and assistance” to the youth’s intellectual growth and understanding of life’s issues. It is during the turmoils and storms of life that the mentor can talk and walk with the student through their trials of anger and conflict resolution. Additionally, prayer is essential to peace and calm for those who choose this method. Students are bombarded with all sorts of decisions and peer pressure. Prayer is not restricted by physics, social, and intellect, but the law has prevailed to be a restriction for prayer in the public schools.

Prayer In The Public Schools

The Researcher is a firm believer that there are powers, principalities, good vs. evil which exist in the physical world that we see and the spiritual world that we do not see. Call it conscious right and unconscious wrong, or vice versa. The common denominator is control! What will come in the future (eschatology is defined “to designate the doctrine of last things, particularly those dealing with the second coming of Christ and the events preceding and following this great event”) is the prevailing righteousness of the power of God.⁵² This is a debatable subject for some, but for the purpose of this project, the minority of non-believers in God the Father, Jesus Christ the Son, and Holy Spirit (Ghost), have slowed down the majority’s rights to recite prayer openly and read scriptures from

⁵² Merrill F. Unger, R.K. Harrison, Howard F. Vos, and Cyril J. Barber. *The New Unger’s Bible Dictionary*, (Chicago, IL: Moody Press, 1988), 373.

the Holy Bible openly in the public schools, but this is not the end of this debate for the souls of this nation's people are at stake.

The following is the case pertaining to prayer in the public school, adjudicated at the Supreme Court of the United States.

"The issue of the proper role of religion in the public schools continues to be the subject of great controversy. School officials, parents, and students—as well as lawyers and judges—wrestle with these questions everyday. However, clear standards and guidance are elusive."⁵³

The Constitution of The United States of America, Amendment I: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."⁵⁴ While it was not the Researcher's intent to exclude prayer from the Faith Enrichment section, it could not be presented in the school because of current law prohibiting it.

The U.S. Supreme Court *Engel v. Vitale*, 370 U.S. 421 (1962) 370 U.S. 421, *Engel Et Al. V. Vitale Et Al. Certiorari To The Court Of Appeals Of New York*. No. 468. Argued April 3, 1962. Decided June 25, 1962.

Because of the prohibition of the First Amendment against the enactment of any law "respecting an establishment of religion," which is made applicable to the States by the Fourteenth Amendment, state officials may not compose an official state prayer and require that it be recited in the public schools of the State at the beginning of each school day—even if the prayer is denominationally neutral and pupils who wish to do so may remain silent or be excused from the room while the prayer is being recited

⁵³ Anti Defamation League, *Religion in the Public Schools*; available at: http://www.adl.org/religion_ps_2004 ; accessed 5 February 2006.

⁵⁴ The Bill Of Rights, *Amendments 1-10 of the Constitution*; available at: <http://usinfo.state.gov/usa/inousa/facts/funddocs/billing.htm>; accessed 21 January 2007.

. . . The respondent Board of Education of Union Free School District No. 9, New Hyde Park, New York, acting in its official capacity under state law, directed the School District's principal to cause the following prayer to be said aloud by each class in the presence of a teacher at the beginning of each school day:

Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our Country.

MR. JUSTICE BLACK delivered the opinion of the Court . . . The judgment of the Court of Appeals of New York is reversed and the cause remanded for further proceedings not inconsistent with this opinion.⁵⁵

Nevertheless the following is the course of instructions for a session that could include prayer.

Prayer is one of the most important resources available to man for the exploration of the frontiers of his consciousness so that he may be understood and brought under the control of self, that he would like to have always in command, his best self. Prayer helps us to believe in ourselves as persons of value. Pastor Jordan provided written permission to utilize his lecture in this project. (Appendix M).

Prayer is the frontier where man's need and God's strength meet. It requires no passport or visa. It is the frontier to which we can come in any state of grace or disgrace.⁵⁶
 "Men ought always to pray, and not to faint" (Luke 11:1)

1. ADORATION: Is an opening salutation and contemplation in prayer where we express the glorious nature of God and show our reverence for God as Creator and admit

⁵⁵ FindLaw, For Legal Professionals, *U.S. Supreme Court, ENGEL v. VITALE*, 370 u.s. 421 (1962); available at: <http://caselaw.lp.findlaw.com/scripts/getcase.pl?court=US&vol=370&invol=421>; (accessed 9 December 2006).

⁵⁶ Joseph R. Jordan, *Prayer Lecture* (Hamtramck, MI: Corinthian Baptist Church, 2001).

that we are His creatures.⁵⁷ Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting; Thou art God (Ps 90:2).⁵⁸

2. INVOCATION: This prayer in which we invite and beseech God to be present with us.⁵⁹ “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.” Mat 6:9

3. CONFESSION: This type or part of prayer is where we lay our sins and shortcomings before God, beseeching His forgiveness. It is not blaming others, but confessing your sins.⁶⁰ Then said I, Woe is me! For I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips (Isa 6:5).⁶¹

4. THANKSGIVING: This is a part of prayer wherein we offer our gratitude to God for His benefits of life, health, friends, family, forgiveness, and salvation. It is thanking God for what He has already given.⁶² Give thanks unto the Lord, call upon His name, make known His deeds among the people (1 Chr 16:8).⁶³

5. INTERCESSION: This part or type of prayer beseeches Gods' blessing and mercies on behalf of others.⁶⁴ Then said Jesus, Father forgive them for they know not what they do (Luke 23:34).⁶⁵

⁵⁷ Ibid., 52.

⁵⁸ Ibid., 8.

⁵⁹ Ibid., 52.

⁶⁰ Ibid., 52.

⁶¹ Ibid., 8.

⁶² Ibid. 52

⁶³ Ibid., 8.

⁶⁴ Ibid, 52

6. SUPPLICATION: Is that type or part of prayer beseeching God on his behalf.⁶⁶

Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness (Ps 143:1).⁶⁷

7. DEDICATION: This prayer offers oneself or belongings to God.⁶⁸ Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness. Ps 143:1

8. BENEDICTION: Is beseeching God to keep us as we come to the close of fellowship or worship.⁶⁹ “The Lord bless thee, and keep thee: The Lord make His face to shine upon thee and be gracious, unto thee; The Lord lift up His countenance upon thee, and give thee peace.” Num 6:24-26. Amen. (Appendix N).

Additionally, while prayer is prohibited from being read aloud at gatherings in the public school, so is the reading of the Holy Bible as described in the cited court case:

U.S. Supreme Court *Abington School Dist. v. Schempp*, 374 U.S. 203 (1963) 374 U.S. 203, *School District Of Abington Township, Pennsylvania, Et Al. V. Schempp Et Al. Appeal From The United States District Court For The Eastern District Of Pennsylvania*. No. 142. Argued February 27-28, 1963. Decided June 17, 1963. *

[Footnote *] Together with No. 119, *Murray et al. v. Curlett et al.*, Constituting the Board of School Commissioners of Baltimore City, on certiorari to the Court of Appeals of Maryland, argued February 27, 1963.

Because of the prohibition of the First Amendment against the enactment by Congress of any law “respecting an establishment of religion,” which is made applicable to the States by the Fourteenth

⁶⁵ Ibid., 8.

⁶⁶ Ibid., 52.

⁶⁷ Ibid., 8.

⁶⁸ Ibid., 52.

⁶⁹ Ibid., 52.

Amendment, no state law or school board may require that passages from the Bible be read or that the Lord's Prayer be recited in the public schools of a State at the beginning of each school day—even if individual students may be excused from attending or participating in such exercises upon written request of their parents.

MR. JUSTICE CLARK delivered the opinion of the Court.

Once again we are called upon to consider the scope of the provision of the First Amendment to the United States Constitution, which declares that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...” These companion cases present the issues in the context of state action requiring that schools begin each day with readings from the Bible. While raising the basic questions under slightly different factual situations, the cases permit of joint treatment. In light of the history of the First Amendment and of our cases interpreting and applying its requirements, we hold that the practices at issue and the laws requiring them are unconstitutional under the Establishment Clause, as applied to the States through the Fourteenth Amendment.

The place of religion in our society is an exalted one, achieved through a long tradition of reliance on the home, the church and the inviolable citadel of the individual heart and mind. We have come to recognize through bitter experience that it is not within the power of government to invade that citadel, whether its purpose or effect is to aid or oppose, to advance or retard. In the relationship between man and religion, the State is firmly committed to a position of neutrality. Though the application of that rule requires interpretation of a delicate sort, the rule itself is clearly and concisely stated in the words of the First Amendment. Applying that rule to the facts of these cases, we affirm the judgment in No. 142. [374 U.S. 203, 227] In No. 119, the judgment is reversed and the cause remanded to the Maryland Court of Appeals for further proceedings consistent with this opinion.⁷⁰

For the purpose of this project, The Researcher selected the Ten Commandments because of their profound impact on this society. The following is the course of instruction for a session that would include the Ten Commandments.

⁷⁰ FindLaw, For Legal Professionals, *U.S. Supreme Court, ABINGTON SCHOOL DIST v. SCHEMPP*, 374 U.S.203(1962); available at http://caselaw.lp.findlaw.com/scripts/printer_friendly.pl?page=us/374/203.html (12/9/2006).

In this session, we will discuss the Ten Commandment from the Holy Bible, and their life applications. Can anyone define the word commandment?

Commandment is defined as to direct authoritatively: order; to exercise a dominating influence over: have command of . . . ⁷¹ The act or power of commanding, something that is commanded; especially: one of the biblical Ten Commandments.⁷²

The Ten Commandments NKJV

1. You shall have no other gods before me.” (Ex. 20:3) God had told the Israelites they were his chosen people; through the prophet Moses they were only to worship God of their fathers, Abraham, Isaac, and Jacob.
2. “You shall not make for yourself an idol.” (Ex. 20:4) God had revealed his presence as a spirit, fire, and cloud. As his chosen people nothing made by hand from wood, stone to worship.
3. “You shall not misuse the name of the Lord your God.” (Ex. 20:7) The people were not to swear by God’s name to consummate a transaction or personal commitment.
4. “Remember the Sabbath day by keeping it holy.” (Ex. 20:8) This day was determined by God to be a holy day and day of rest for both man and animals, because God declared it to be so.

⁷¹ *Merriam-Webster Online*; available at: <http://209.161.33.50/dictionary/command>; accessed 7 March 2007.

⁷² *Ibid.*

5. "Honor your father and your mother." (Ex. 20:12) This is God modeling the heads of the family as the father and mother, and the children are to honor and respect them.
6. "You shall not murder." (Ex. 20:13) God is the only creator according to the Holy Bible who has created life, and humans do not have the ability to create life from the dust of the earth.
7. "You shall not commit adultery." (Ex. 20:14) God performed the first marriage in the Garden Eden, because man did not have a partner of the opposite gender. Therefore, man and woman were only to have sexual intercourse with each other as being husband and wife.
8. "You shall not steal." (Ex. 20:15) God had always provided for his people, therefore, taking or stealing from another was against His instruction.
9. "You shall not give false testimony." (Ex. 20:16) From the creation of man and woman in the Garden of Eve to the present, God demands his creation to be truthful about what they say, in and out of court.
10. "You shall not covet." (Ex. 20:17) God instructed his people not to be jealous, envious, about possessions and the image of people. As the Ten Commandments were written, the importance is to understand that they are God's words and instructions for His chosen people and generations to come. (Appendix O).

Additionally, this court decision also precluded the Researcher from including The Ten Commandments, Exodus 20:3-16, for presentation during the mentor session, because the reading of the Bible is prohibited in the public school. Prayer provides for time to communicate with the Lord, wherein adoration, confession, thanksgiving, and

supplication are some of the tenets. The Holy Bible is viewed as the word of God and, in some areas, an historical reference. All in all, both prayer and the Holy Bible are cherished blessings.

CHAPTER FOUR

METHODOLOGY

This chapter will describe the research method for this project. The Researcher chose the qualitative research method because of its broadness to measure GPA, scholastics, attendance, conduct and faith enrichment. Methodologically results were framed by the placement of quality controls (data obtained from students reports, information obtained from students, and compared to the school administration office's records) to monitor the process of critical factors throughout this kind of research. A theoretical base must be fully considered before research occurs in order that the Researcher could develop a hypothesis, identify variables, for this project.¹

Research Method

Hypothesis

Does mentoring influence the conduct of youth, through a quality relationship with the mentors? The focus will be on grade point averages, scholastics, attendance, conduct, and faith enrichment.

¹ John W. Creswell, *Research Design, Qualitative & Quantitative Approaches*, 2nd (Thousand Oaks, CA: Sage Publication, 1994), 1.

Intervention

The Mentoring Program is to train students in the tenets of accountability, respectability, responsibility, commitment, and focus on their goals. Additionally, it is to stress the importance of improvements in academics, life skills, health and welfare, safety and security, discipline, self-esteem, biblical or spiritual principals to abide by, conflict resolution, job development skills, and meeting or exceeding their goal expectations. Sessions are held weekly, on Wednesday, from 10:30 a.m. to 12:30 p.m. for each grade level in the school auditorium. The Group Mentor or Guest Speaker conducts the lectures and discussions.

Research Design

Qualitative Research allowed the Researcher to use active listening skills for the responses from the students during the weekly mentoring sessions. Action research was used to focus on solving life issues of the students and school-related issues.

Measurement

The data collection was accomplished by taking attendance at each session and a review of report cards for GPA, scholastics, attendance, and suspensions, along with the pre-survey and post survey.

Instrumentation

The Pre-survey (Appendix E), Post survey (Appendix E), and Consent Letter (Appendix G) were used to obtain additional personal information pertaining to the

students. The purpose of the pre-survey and post survey was to obtain statistical data by asking the following questions:

1. Did you participate in the mentor program Sept. 2006 to May 2007?
2. Do both parents live in your home?
3. Only parent in home is mother?
4. Only parent in home is father?
5. Have you ever been arrested by the police?
6. Have you ever been convicted by judge/jury in court?
7. Are you on probation?
8. Do you have a case pending?
9. Are you a member of a Faith organization?
10. Do you attend a Faith organization services or meeting?
11. What is your present GPA?

On February 28, 2007, the Researcher met with Mr. Gray, and he provided the latest demographics about MLKJSHS as of January 2007 from the school count day:

Total population of students	1, 595
Total male population of student	728
Total African American males	712
Total Native American males	2
Total Asian males	2
Total Hispanic males	1
Total Euro American males	8

The statistical analysis was accomplished utilizing Microsoft Excel 2000. At the beginning and during each session, the attendance was documented. Additionally, the

following data was to reflect the total number of student enrollment in the Mentor Program:

9 th Grade	115 students
10 th Grade	146 students
11 th Grade	100 students
12 th Grade	119 students

There was a fluctuation in the number of students attending each session as reflected in Table 1. (Appendix Q). The attendance for the first session for ninth Grade was 53 students present, and the attendance for the last session was 63 students present; this was a decrease of 10 students in attendance. The attendance for the first session for tenth Grade was 98 students present, and the attendance for the last session was 80 students present; this was a decrease of 18 students in attendance.

The attendance for the first session for eleventh Grade was 83 students present, and the attendance for the last session was 47 students present; this was a decrease of 36 students in attendance. The attendance for the first session for twelfth Grade was 78 students present, and the attendance for the last session was 98 students present; this was an increase of 20 students in attendance.

The GPA of the students for 11/2006 was reflected in Table 2. (Appendix R). The GPA for the report card period 11/2006 for the ninth Grade was calculated based on 40 students who provided their report cards: the Mean was 3.12. The tenth Grade was calculated based on 94 students who provided their report cards: the Mean was 2.78. The eleventh Grade was calculated based on 78 students who provided their report cards: the Mean was 3.01. The twelfth Grade was calculated based on 90 students who provided their report cards: the Mean was 3.28.

The GPA of the students for 01/2007 was reflected in Table 3. (Appendix S). The GPA for the report card period 01/2007 for the ninth Grade was calculated based on 62 students who provided their report cards: the Mean was 2.45. The tenth Grade was calculated based on 66 students who provided their report cards: the Mean was 2.83. The eleventh Grade was calculated based on 28 students who provided their report cards: the Mean was 3.02. The twelfth Grade was calculated based on 43 students who provided their report cards: the Mean was 2.94.

The General Information pertaining to personal data was reflected in Table 4 (Appendix T) and Table 5 (Appendix U) there was no change in the data.

For the ninth Grade the data was calculated based on 63 students who completed the surveys: Only Mother in Home 90%, Arrested by Police 13%, Member of Faith Organization 47% and 53% are not members.

For the tenth Grade the data was calculated based on 80 students who completed the surveys: Only Mother in Home 90%, Arrested by Police 13%, Member of Faith Organization 43% and 57% are not.

For the eleventh Grade the data was calculated based on 47 students who completed the surveys: Only Mother in Home 96%, Arrested by Police 4%, Member of Faith Organization 66% and 34% are not.

For the twelfth Grade the data was calculated based on 98 students who completed the surveys: Only Mother in Home 89%, Arrested by Police 10%, Member of Faith Organization 71% and 29% are not.

This data reflects that out of 288 student homes, 89.5 are headed by the mother, and do not have the traditional stability that could occur if the father, or the marriage to another man, was possible. The tragedy, based on the statistical data, was the teen male

student is left to his own devices, the influences of the culture and environment, which can have negative impact on the life of the teen male.

Purpose of Study

The purpose of this study was to dispel the myth that men are not willing to provide guidance and take “The Great Mighty Walk” with teen males during their times of transition. To improve students in academic grades, scholastics, attendance, conduct, and faith enrichment. Furthermore, improvements in students’ overall self-esteem, coping skills, interpersonal communications, conflict resolutions, productivity as a family member, and a positive example in the community. This project was conducted because the statistical data substantiated that “at risk male population,” and relevance of its impact upon the African American male teens to provide opportunity and hope in their despair. Additionally, the current sources of information seem to capture the failures of at risk teen males, rather than their successes.

Limitations of the Study

This project was conducted only at one site. Therefore, broader comparative results could not be made.

Recruitment and sustaining Mentors for this project was short term because there was no funding to pay them. It appeared the Mentors were not committed to the student or program success.

There was no funding to pay for this project. Therefore, the students could not attend activities (bowling, movies, retreats, and reward recognition). In the future, the Mentor Program will have fund-raisers to assist these activities.

Time restraints had a significant impact on this project. For example, some of the scheduled sessions were not included in this study because of the cut-off date to complete this project. Other time restraints were due to a teacher's school strike and to the cancellation of school because of inclement weather.

This was a voluntary program and students came when they wanted to, which was reflected in the negative impact on the attendance counts.

CHAPTER FIVE

FIELD EXPERIENCE

On February 8, 2006, the Researcher met with the chosen context and Professional Associates as the project began to fit, form, function, and purpose. The Researcher met with each associate individually to clarify his or her role and assignment concerning the project.

Suggestions by the Professional Associates were presented to the Researcher and focus was placed on materials needed and participants. The team shared their opinions on the books and materials selected for this project and sessions.

Extensive research commenced with the Researcher reading and reviewing textbooks, manuals, periodicals and websites. The materials selected for the sessions are reflected in Appendices A-O. After reviewing John Creswell's Research Design, the Researcher developed a pre-survey, post-survey, mentor application, student application, and letter to the parent(s) or guardian, based on the criteria for this research.

The second session with the context and Professional Associates consisted of formulation of questions for pre-survey, post-survey, mentor application, and student application. The questions were open and closed-ended to measure the students' family make-up, behaviors, history, and academics. Upon input from the team, the Researcher prepared the final presentation of the cited materials. The methods used for the questions were quantitative. The design for the project was pre-surveys, post-surveys, and

interviews. The confidentiality of the students and their personal data will not be reflected in this project. Data will be reflected in summations and percentages designated by numerical values.

On June 7, 2006, the Researcher met with Mr. Gray and provided the results of his assessment with recommendations for the Mentor Program.

On August 14, 2006 during a Peer Discussion on the Project Timeline, the Researcher indicated that the Detroit Public Schools were in contract negotiations and it appeared that school would not officially open till September 5, 2006. It was suggested that the Researcher seek alternate sites (the churches) for this project.

On August 18, 2006 the Researcher met with Pastor Joseph Jordan, Pastor, Corinthian Baptist Church, 1725 Caniff, Hamtramck, Michigan after a class that was held at Tabernacle Baptist Church, 2080 West Grand Boulevard, Detroit, Michigan. The Researcher presented the Boys To Manhood Mentor Program to Pastor Jordan and discussed its details as being part of Corinthian's Youth Ministry. Pastor Jordan agreed that this program would enhance their Youth Ministry and said that he would discuss it with the church's Youth Pastor and get back to the Researcher. A subsequent telephone conversation with Pastor Jordan resulted in a conflict of scheduling based on the Researcher's time restraint. We agreed to revisit this opportunity at a later date.

On August 26, 2006, the Researcher met with Pastor Louis Forsythe II, Pastor, Pleasant Grove Baptist Church, 13661 Dequindre, Detroit, Michigan for breakfast at the Big Boy Restaurant, 24241 Michigan Avenue, Dearborn, Michigan. The Researcher presented the Boys To Manhood Mentor Program to Pastor Forsythe, and discussed its details as being a part of Pleasant Grove's Youth Ministry. Pastor Forsythe agreed that this program would enhance their Youth Ministry and that he would discuss it with the

church's Youth Pastor and get back to the Researcher. Subsequent telephone conversation with Pastor Forsythe resulted in a conflict of scheduling based on the Researcher's time restraint. We agreed to revisit this opportunity at a later date.

Between September 5-8, 2006, there was a delay in the implementation of this project because of The Detroit Public Schools District teacher's strike.

On September 8, 2006 the Researcher and Dr. Edward Knox met with Mr. Gray, to finalize the calendar for the Boys to Manhood Mentor Program for 2006 to 2007 since the school strike was over and the school year would commence on September 11, 2006. (Appendix B). Additionally, Mr. Gray clarified that the authority to approve and implement this program was his responsibility. Mr. Gray was also identified as a Context Associate for this project. Mr. Gray provided a Letter of Understanding, reflecting his authorization. (Appendix A).

The Research Design

The core presentation for each session is as follows:

Session One

Introduction of Group Mentor, and other supporting Mentors

Rev. Anthony J. King, Sr., MA, Licensed Counselor, and Mentor
Husband

Father and Godfather

Assistant Pastor, Northwest Unity Baptist Church, Detroit, Michigan

20 Years US Army, Retired Chief Warrant Officer

11 Years Mentor Experience

Published Poet

I AM HERE AND WE ARE HERE FOR YOUR SUCCESSES

Mentor is defined as an adviser.

What does the Mentor do?

Offers support
Guidance
Assistance

The Mentor is Not your Parent(s) or Guardian

AS OF THIS DAY, You Are Solely Responsible For What You Say And Do.

Repeat after me: I AM, SOLELY RESPONSIBLE, FOR I SAY AND DO.

BOYS TO MANHOOD MENTORING PROGRAM

CONFIDENTIALITY

THE LAW REQUIRES: threat of harm to another person, or yourself; to include but not limited to suicide, homicide, child abuse, and child neglect, MUST BE REPORTED!

GOALS

Improve/enhance student's academic grades, scholastics, attendance, conduct, and faith enrichment.

Improve/enhance overall self-esteem, coping skills, interpersonal communications, conflict resolutions, productive as a family member, and a positive example in the community

WHO AM I?

“The development of centered and whole men and women will require a rediscovery and reactivation of some of the customs, traditions, rituals, and ceremonies we have lost. ”

Name=Family: Identifies your roots, origins, and bloodline.

Nationality=Tribe/Clan: We all may be American but the pro is what? African American, Asian American, and Euro American, Hispanic American, to name a few.

It is most important for all of us to capture our Family History. (Appendix C).

W.E.B. Dubois wrote about The Talented Tenth in September 1903: “The Negro race, like all races, is going to be saved by its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races. Now the training of men is a difficult and intricate task . . . The Talented Tenth of the Negro race must be made leaders of thought and missionaries of culture among their people. No others can do this work and Negro colleges must train men for it. The Negro race, like all other races, is going to be saved by its exceptional men.” (Appendix H). This concept means that a minority of educated African Americans would teach and train the majority of African Americans. You the male students are that majority, we the mentors and other male professionals are the minority who are willing to teach, train, share knowledge and wisdom for you who will listen and thrive during these sessions.

Session Two

Faith Enrichment

Member is defined as “One of the individuals composing a group.”

It is our recommendation that you either identify your faith enrichment service, or at some point join a faith enrichment service, which meets your moral, spiritual, and intellectual needs. Attendance is defined as “The number of times a person attends” an organization, event, or service (Appendix I).

Maslow's hierarchy of needs is a theory in psychology that Dr. Abraham Maslow, PhD proposed in his 1943 paper, A Theory of Human Motivation, which he subsequently extended.

Physiological needs. These consist mainly of: the need to breathe, the need for water, the need to eat, the need to dispose of bodily wastes, the need for sleep, the need to regulate body temperature, the need for protection from microbial aggressions (hygiene).

Safety needs. When the physiological needs are met, the need for safety will emerge. Safety and security ranks above all other desires. These include: Security of employment, Security of revenues and resources, Physical Security from violence, delinquency, aggressions, Moral and physiological security, Familial security, Security of health.

Love/Belonging needs. This involves emotionally based relationships in general, such as friendship, sexual intimacy, and/or having a family. Humans want to be accepted and to belong, whether it is to clubs, work groups, religious groups, family, gangs, etc.

Self-actualization. The intrinsic growth of what is already in the organism . . . A musician must make music; the artist must paint; a poet must write; if he is to be ultimately at peace with himself. What a man can be, he must be. (Appendix J).

The Bill Of Rights

Amendments 1-10 of the Constitution of The US of America

Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Amendment II

A well-regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

Amendment III

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Amendment VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Amendment VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no

fact tried by a jury, shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

Amendment VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people. (Appendix K).

Meditation

Meditation is a silent, internal process in which an individual attempts to focus their attention on only one thing at a time. It doesn't matter what the focus of attention is, only that all other stimuli are screened out.¹ Due to the fast pace environment and activities students are involved in, a "time out," is imperative. A time to quiet one's self, so that their focus would be on entity is meditation. Sharon L. Johnson describes meditation in the following five steps:

Step 1: Preparation and Determining Your Posture

Find a quiet place. Choose a comfortable sitting position.² Identify a place that is "safe" to meditate. You can consider your car, your home, a church, or religious building. Yet, keep your personal safety in mind. Ms. Johnson identifies a sitting position, but you

¹ Sharon L Johnson, *Therapist's Guide to Clinical Intervention, The 1-2-3s of Treatment Planning* (San Diego, CA: Academic Press, 1997), 158, 159.

² Ibid., 76.

can bow down on your knees, or even lay in the prone position, as long as noise or people are not distracting you.

Step 2: Breathing

Close your eyes and focus on the sensations you are experiencing. With your eyes closed take several deep, cleansing breaths . . . Breathe deeply into the stomach (i.e., lower area of the lung) and continue up until you reach the chest (i.e., the upper lung region). Like wise, when you exhale, start at the bottom, gently contracting the abdomen and pushing the air out of the lower lung.³ Controlled breathing results in the calming of both body and mind to relaxing state of being.

Step 3: Centering

There are focal points, or centers in the body, which enhance certain abilities when focused on. The middle of the heart center, the center of the forehead is the wisdom center, and the navel is the power center.⁴ A person can center on their body as described or focus on objects for the impact of their concentration. This type of focus is used in martial arts and metaphysics.

Step 4: Visualization and Imagery

Visualization creates mental images, impressions that can consciously train your body to relax and ignore stress. To fully experience the varying sensations associated with different images, meditate on the following topics, adding others to expand your experience if you choose:

1. A mountain lake
2. A forest
3. A happy time in your life or pleasing experience

³ Ibid.

⁴ Ibid.

4. Having as much money and success as you want
5. Radiating physical health
6. White light
7. Nirvana
8. A spiritual icon (Jesus, Buddha, Mohammed)⁵ A person must be willing

to visualize a person, place, or thing to reach a focus point.

Step 5: The Word

Words are powerful and focusing your meditation on certain words or phrases can be enlightening . . . Meditating words is generally done by repeating the word or phrase that has meaning to you. Some examples are:

1. Love, God, Peace, or Creator
2. I am prosperous or my life is spiritually filled
3. Relax and feel the peacefulness⁶

The ability to use words in meditation is essential to advancing to a level in meditation. The various steps in meditation have their value and can assist a person, if they are open-minded to the illustration.

THE END.

Session Three

Anger Management

Definition: Anger is frustration; feeling out of control and unable to cope; not able to control others or one's environment; not able to set limits; feeling of being victimized; state of rage.

What are the results of Anger?

⁵ Ibid., 71.

⁶ Ibid.

Destruction, fighting, personal pain . . .

It is easier to survive in Anger than Pain, why?

THINGS just don't happen!

Charles Swindoll wrote "I am convinced that life is 10% what happens to me and 90% how I react to it."

Combat Anger.

A-void. Don't let your anger or other angry people control you.

N-ever use your body or voice to hurt others.

G-et away from the situation so your feelings don't overwhelm you.

E-valueate your choices. Think before you react.

R-esponsibility. Remember, you are responsible for your choices.

Conflict Resolution

Conflict is defined as a fight, battle, a disagreement, a difference of opinion or ideas, a misunderstanding.

"Resolution is defined as a course of action determined or decided on."

"Conflict resolution is about teaching people new ways to work through and resolve disputes that don't involve violence."

What you can do to resolve the conflict.

Setting ground rules. Agree to work together.

Listening. Let people describe their point of view without interruption.

Finding common interests. Establish facts and issues that everyone can agree on and determine what is important to each person.

What you can do to resolve the conflict.

Brainstorming possible solutions to the problem. List all options without judging them or feeling that they must be carried out.

Discussing each person's view of the proposed solutions. Negotiate and try to reach a compromise that is acceptable to everyone involved.

What you can do to resolve the conflict.

Reaching an agreement. Each person should state his or her interpretation of the agreement. THE END!

Session Four

Rite Of Passage: (Boyhood To Manhood)

Phase I is the Commencement of Participation—this includes circumcision and choosing of a leader

Phase II is the Withdrawal (or Separation) of the boy living alone in the forest or prepared huts away from the village

Phase III is the Transition—each boy learns the history and legends of his African ancestors. These are explained and remembered according to names. This was demonstrated in Alex Haley's "Roots," as wrote about the history of his family. There is an African story that tells of the elephant musk.

There's a wildlife refuge about 15 or 20 years ago, where they took 25 orphaned, very young elephants. They rescued them; they brought them to this wildlife refuge in Africa. Twenty years later, the male elephants are reaching adolescence. It's a slower process in elephants. And when this happens to them, the elephant routine is they'll enter into a musk cycle. That musk cycle will last a few days, and then it will be over, and that's sort of their entry into adulthood.

These elephants entered into musk cycle, the young male elephants, and did not come out of it. It was three days and then a week and then two weeks and then a month, and it never stopped,

and they began to behave extremely aggressively, which is not like an elephant at all. They began to kill rhinos, they were isolated from the community, they fought with each other in very violent ways, and the people that worked the refuge were trying to figure it out.

So they went back, and they studied why the elephants are doing this. They discovered that this musk cycle lasts for three days in the young men, until they enter into a mentoring relationship with an older elephant. And it's upon that musk cycle is a cue for the older elephant to come alongside that younger elephant and teach them how to be a man elephant; how to be a grown elephant-what the muscle is for, what the strength is for, how to protect the community, these kinds of things.

And biochemically, the musk cycle ends upon the relationship with the older mentoring elephant. There were no older, mentoring elephants on the wildlife refuge. These were all young elephants growing up together, and so there was nothing there to stop the musk cycle.

They actually brought in some older elephants; a couple of older elephants and immediately the bonding sort of took place. The musk cycles end, and everything turned out fine.⁷

The reason this story was told was to let each of you know that you are not alone.

We as your mentors, and other positive male role models, are willing to walk with you through your transition period. But you must be willing to allow the adult men to walk with you. Dr. James Henrik Clarke, an African American Historian, used the phrase "The Great and Mighty Walk," in a documentary pertaining to the origins of the Black African and further explained his findings a book.⁸ Dr. Clarke's book disclosed factual evidence that the cradle of civilization began in historic Africa, including the contributions that Black Africans made to medicine, mathematics, astronomy, and agriculture. Additionally, it was the Europeans who attempted to eradicate Black African contributions from written historic records and defaced the great pyramids in Egypt.

⁷ Ibid.

⁸ John H. Clarke, *My Life in Search of Africa* (Chicago, IL: Third World Press, 1999), 6–30.

There will be no other time in your life as a teen that you will need a positive adult man to walk with you. The Rite of Passage is a gateway for you to enter.

The Rite of Passage, as it pertains to the Mentor Program, starts with the student making a decision to:

- (1) Commit and attend the Mentor Sessions
- (2) Adhere to the Student Code of Conduct outlined in the Detroit Public Schools Handbook.
- (3) Participate in the program.
- (4) Demonstrate a desire for academic improvement and success.
- (5) Earn and show respect to and for their community.
- (6) Complete or participate in a community service project.
- (7) Join or participate in a church. THE END

On October 11, 2006 the Researcher passed out surveys to tenth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 101 surveys were returned. The purpose of the survey and the use of its data were explained.

Session #1 Introduction, Who Am I? (Name=Family, Land=Where you live; Nationality=Tribe) Survey, Parental Consent

Questions from the students and follow up discussion:

1. What is the difference in the use of African American and Black?

The use of the name African American is inclusive of a person belonging to a people whose descendants are from the continent of Africa. The use of the name Black was used more in the sixties and seventies with the explosion of radical "black pride," rooted in the identity Black People who found purpose and meaning in their Civil Rights struggle.

2. Why is calling a person your boy, your dog or nigger an issue?

These names take away the humanness of a person, and do not acknowledge, the person's age, maturity, or intelligence. Additionally, from a historical perspective, both men and woman fought and died in the Civil Rights Movement for respect and dignity. When these names were rejected verbally, men were beaten till they said: " yes, I am a 'boy, dog, or nigger.'"

On October 18, 2006 the Researcher passed out surveys to eleventh grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 83 surveys were returned.

Session #1 Introduction, Who Am I? (Name=Family, Land=Where you live; Nationality=Tribe) Survey, Parental Consent

The purpose of the survey and the use of its data were explained.

Questions from the students and follow up discussion:

1. Who really cares about Africa and the southern states; who's going to pay my bills?

It is often said: "No man is an island unto himself, everybody needs somebody." This means that, while a person might want to be alone or live alone, this is not the reality that we live. We have family, friends and support systems, who check on you, care about you, and, yes, love you. Based on your race, you may want to divorce yourself from your country of origin, land, region, being from the southern states, but this does not change where and who your family is, or is from. Therefore, you are the generation that will have to care about African people and the southern

states. You should seek to complete your educational goals, so you can pay your own bills.

2. What if your hustle is all you need?

As it was previously stated, you can choose to live a short life alone and die young, or allow people to help and love you for who you are and can become. Your hustle is a dead end street at the cemetery, but what you learn in your years of education will prepare you for survival and knowledge stays with you forever.

On October 25, 2006 the Researcher passed out surveys to twelfth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 78 surveys were returned.

Session #1 Introduction, Who Am I? (Name=Family, Land=Where you live; Nationality=Tribe) Survey, Parental Consent

Question from a student and follow up discussion:

I get that all this family, land and color stuff, but I just want to get out of the hood and killing is this going to help me leave?

Yes, family and friends can helped you if you allow yourself to be help. Also, having a plan for college or university in the state or outside of the state could give you what you seek.

On November 1, 2006 the Researcher passed out surveys to ninth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 92 surveys were returned.

Session #1 Introduction, Who Am I? (Name=Family, Land=Where you live; Nationality=Tribe), Survey, Parental Consent

Questions from the students and follow up discussion:

1. What's the difference in the use of African American and Black?

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alone, this is not the reality that we live. We have family, friends and support systems who check on you, care about you, and yes, love you. Based on your race, you may want to divorce yourself from your country of origin, land, region, being from the southern states, but this does not change where and who your family is, or is from. Therefore, you are the generation that will have to care about African people and the southern states. You should seek to complete your educational goals, so you can pay your own bills.

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Also, having a plan for college or university in the state or outside of the state could give you what you seek.

On November 1, 2006 the Researcher passed out surveys to ninth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 92 surveys were returned.

Session #1 Introduction, Who Am I? (Name=Family, Land=Where you live; Nationality=Tribe) Survey, Parental Consent

Statement from a student and follow up discussion:

I am not black; I am me, take that to the bank!

(Students laugh) You can choose to make this statement. You all can laugh, but three things are guaranteed: "You are born black, you will live black, and you will die black." You have a village of people, family and friends whom could help you if you let them into your world. You are not alone in this world.

On November 15, 2006 the Researcher met with the tenth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 53 were in attendance.

Session #2 Faith Enrichment was presented.

Question from a student and follow up discussion:

What if you only believe in yourself?

I would like to answer your question with a question. How did you get to this point in your life? Did you choose to be alone, or did you reject the help from family and friends?

"Okay, Rev., family and friends, I got it." Then you have the answer to your question.

On November 22, 2006 the Researcher met with the eleventh grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 50 were in attendance.

Session #2 Faith Enrichment was presented.

Question from a student and follow up discussion:

Why should I believe in anybody or anything?

When you examine the words in “Lift Every Voice And Sing,” you find the struggle and flight of the African American who knew and understood strength in numbers. The problems of any depressed people are their not being united and standing up for their beliefs. As long as you want to be alone and think you are alone, then you are alone.

On November 22, 2006 the Researcher met with the ninth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 53 were in attendance.

Session #2 Faith Enrichment was presented.

Question from a student and follow up discussion:

Why should I have faith, when I don't live with either of my parents?

To answer your question, I don't know the background of your family, but you are right, you and many others should be with their mother and father. The reality of this statement falls short because of issues: separation of the family because of slavery and children sold to other distant plantation owners; when the government introduced welfare, which stamped approval on family separation. This means the mother could receive money from the government, if she did not know the father of the child or the father's whereabouts. The government and community have failed the family because of the lack of employment opportunity and training, which could empower financial support to the family. While this is not end of the family problem, it is a start. You as one person have the

opportunity to not let this cycle continue in your life, by completing your education and becoming a productive person. You have the opportunity to disprove a statistic that says you can't succeed, by building a bridge for others in your same situation to cross over into a brighter future

On November 29, 2006 the Researcher met with the twelfth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 93 were in attendance.

Session #2 Faith Enrichment, Lift Every Voice & Sing was presented.

Question from a student and follow up discussion:

One of the things I got from this session is faith, but where and who are the support systems?

You are the future; your support system starts with the person sitting beside you. You, everyone and I must believe in self. Your support system includes family, friends, church, financial aid; scholarships, grants, and, yes, you can get a job to support yourself.

On December 6, 2006 the Researcher met with the tenth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 98 were in attendance.

Session #3 Anger, Conflict Resolution, Lift Every Voice & Sing was presented.

Questions from the students and follow up discussion:

1. Busting heads of people that get on my nerves has worked for me, why change?

I don't know whose head you are busting, but let's start at home. If it is a sister or brother, what are you teaching them to do when it comes to disputes and arguments? Just hit the person in the head, push them, or choke them (students laugh) to get them to stop bothering you or asking

you a question. Doing so, does not settle the question of, or issue with the person. You can take that same negative energy and change it to positive energy instead of using violence to answer and resolve conflict.

Why change? First, because you don't want anyone to bust you in your head. Secondly, you want to exemplify strength of mind, rather than strength of muscle.

2. What happened to the "eye for an eye," Rev?

Violence causes violence. You hurt me; I will hurt you back. This is not a resolution to conflict. So once again, you have a choice to keep the fire burning, or put it out so that change can occur. If everyone took the "eye for and eye" approach, we would have very few people in this world.

On December 20, 2006 the Researcher met with the ninth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 98 were in attendance.

Questions from the students and follow up discussion:

1. What if you are angry with yourself?

This is self-destruction; low self esteem, and should be investigated for its origin. Minus any mental condition, reality can best answer the question.

We need to identify the cause of the anger to resolve what is happening, or has happened to you that angers you.

2. Who wants to talk to someone who is "hating" on you?

"Knowledge is power" is not just a statement, but is a truth, if you let it breathe. You may consider the option of listening to the other person, before you choose to keep "hating." No communication, no conversation

between two people leads to misunderstanding; but talking could change how each person interacts with the other, try it and see what happens.

On January 3, 2007 the Researcher met with the twelfth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 98 were in attendance.

Session #3 Anger, Conflict Resolution.

Questions from the students and follow up discussion:

1. I get angry with my old man because he is a punk, how do you handle that?

(The students say, "Woo"). This is deep, but getting over self is a first step.

I don't know all the particulars, but "no one plans to fail, but fail because we don't plan." If a person is not living up to their full capability, don't let that be your downfall. Break the cycle to be better, complete your education, complete college, technology school, which will empower positive productivity in your life.

2. I get angry at my honey because she will not give me some loving, solve that?

(The students are giving each other high fives, holding their crotches as they stood up). Okay, you got that out of your system; let's look at life.

Most of you are 14-years old, unemployed, live in your parent's house, and don't own any legal business. Yes, some of you have experienced sex, but at what cost? The loss of your innocence and that of the young lady. You may not get it this day, but some day you will see your reflection in another person; in the mirror of the illegitimate birth of a baby you cannot afford.

You want respect, then don't disrespect the young lady, because she has

chosen to respect herself. You are the future, stop tearing down each other, our people, but reach out and grab hold of their hand to pull each other up to fulfill your dreams.

On February 2, 2007 the Researcher met with the eleventh grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 47 were in attendance.

Session #3 Anger, Conflict Resolution.

Questions from the students and follow up discussion:

1. What if I get angry because my woman doesn't want to give me any sex?

The students break out yelling, "that's right," "take it from the whore."

Okay, calm down, most of you have heard these expressions before.

Let's get real! You should not be having sexual intercourse, if you are not married—that's an old school take. Abstinence is best for your health and that of the female. But if you are sexually active (loud laughter) it should be consensual, and protection should be used. You should also know, that if the female tells you stop, no, you do not have the right to force her and continue in the act. For you lawyers out there, once the female tells you to stop, or she does not want to have sex with you, and you continue—please spell these words "rape" and "sexual assault."

2. What about the "Ds" on my report card, I am in conflict with the teacher, right?

It is an amazing twist on words for your benefit, but it will not help you. The bottom line, real grades for real work. Your conflict may be with yourself. You may have to study harder, ask the teacher for assistance, and even complete some extra credit work to bring your grade up.

On February 17, 2007, the Researcher participated as a panelist in a discussion on *Stages*, a book authored by Ms. Betty J. Greene, CEO of Orthography Incorporated, Detroit, Michigan. The panel discussion focused on Ms. Greene's premise that "Life is lived in stages. Each stage is part of the foundation and is a necessary part of life." The Researcher's input to the discussion pertained to the transitional period of youth, and the choices they makes. Each stage of life lays the foundation for the next stage.⁹The stages and the transition are cross sections of growth in maturity, and intellect.

On February 28, 2007 the Researcher passed out post-surveys to the ninth grade male students, in the auditorium of Martin Luther King, Jr. High. A total of 63 were in attendance, and the same number of surveys was collected before the session dialog began.

On February 20, 2007 the Researcher passed out and collected post-surveys to the ninth grade male students in the auditorium of Martin Luther King, Jr. High. A total of 98 were in attendance.

Questions from the students and follow up discussion:

1. What if you are angry with yourself?

This is self-destruction; low self esteem, and should be investigated for its origin. Minus any mental condition, reality can best answer the question. We need to identify the cause to resolve what is or has happened to you that angers you.

2. Who wants to talk to someone who "hates" on you?

⁹ Betty J. Greene. *Stages* (Redford, MI: Second Time Media & Communications, 2002), 2.

“Knowledge is power” is not just a statement, but is a truth, if you let it breathe. You may consider the option of listening to the other person before you choose to hate. No communication, no conversation between two people leads to misunderstanding; but talking could change how each person interacts with the other, try it and see what happens.

On March 7, 2007 the Researcher met with Mr. Gray and Rev. Dr. Knox to discuss and approve the brochure for the Boys To Manhood Mentor Program. (Appendix P).

Collection of Data

At the start of this project and when new students attended the session, the Pre-Survey was provided to the student to complete, and was collected at the end of the session. At the beginning of each session, attendance was documented with the student's name on 3 x 5 cards. The Researcher purchased the 3 x 5 cards with his personal funds. At the end of collecting data due to the cut off date, the Pre-Survey was provided to the student to complete, and was collected at the end of the session. Additionally, verification of information was obtained from the student's report cards. The report cards were returned to the students.

Analysis of Data

The total number of students enrolled in the mentor program was 470 students; the number of Pre-Surveys completed by the students determined the sum of this data. The total number of students that actually participated as of the cut-off date was 288; attendance was taken by from 3 x 5 cards provided to the students, reflecting their name,

grade, and date for each student. At the end of the sessions, cards were counted to determine the number of students present at the session. This was a 61.2% decline of students enrolled in the mentor program. The decline of student attendance was 10.8%. It should be noted that the twelfth grade students' attendance numbers were consistent and increased with each session, while attendance numbers for the ninth through eleventh grade numbers declined 0.8%.

The fluctuation in the GPA for the students was 2.94 (student participates 312) for 11/2006 as compared to 2.81% (student participates 288) in 01/2007.

GPA Data for 11/2006

The Mean GPA: ninth grade 3.12, tenth grade 2.78, eleventh grade 3.01, twelfth grade 2.88 reflecting the average of score in the distribution of the scores. The Median GPA: ninth grade 3.10, tenth grade 2.90, eleventh grade 3.00, twelfth grade 2.90 reflecting the middle score in the distribution of the scores. The Mode GPA: ninth grade 3.00, tenth grade 3.00, eleventh grade 3.00, twelfth grade 3.00 reflecting the most frequent score in the distribution of scores. The Standard deviation GPA: ninth grade 0.45, tenth grade 0.57, eleventh grade 0.54, twelfth grade 0.54 reflecting the distance from the mean scores.

GPA Data for 01/2007

The Mean GPA: ninth grade 2.45, tenth grade 2.83, eleventh grade 3.02, twelfth grade 2.94 reflecting the average of score in the distribution of the scores. The Median GPA: ninth grade 2.50, tenth grade 2.80, eleventh grade 2.82, twelfth grade 3.00 reflecting the middle score in the distribution of the scores. The Mode GPA: ninth grade

2.80, tenth grade 3.00, eleventh grade 2.80, twelfth grade 3.00 reflecting the most frequent score in the distribution of scores. The Standard deviation GPA: ninth grade 0.73, tenth grade 0.58, eleventh grade 0.61, twelfth grade 0.59 reflecting the distance from the mean scores. The 11/2006 Mean GPA sum of 302 students and the 01/2007 Mean GPA sum was 199 students, reflecting a decline of 34.1%.

Member Faith Organization 11/2006 and 01/2007

Ninth grade 47%, tenth grade 43%, eleventh grade 66%, twelfth grade 71%, the comparison of data reflected no change.

Suspension For Conduct 11/2006 of 288 students and 01/2007

Ninth grade 0%, tenth grade 0%, eleventh grade 0%, twelfth grade 0%

Suspension For Conduct 01/2007 of 288 students

Ninth grade 0.1%, tenth grade 0%, eleventh grade 0%, twelfth grade 0%. This data substantiated the students' concern for their adhering to the school codes, the mentor program tenets, and their family values.

The data identified that 89.5% of 288 students resided in "single female parent homes," while 8% of 288 students resided in "single male parent homes, difference of 81.5%. This data identified the absence of a "male" (father) not sharing the stability of the home. This data substantiate the critical need for the mentor program, and its interventions in the lives of "at risk male" students.

Outcome

The data reflected a critical situation in the single family home, particularly when pertaining to the head of the household being the mother, while the father was absent, thereby the male was not getting the full benefits of both parents' input to their lives. Through this research, the Researcher discovered the emotional, psychological, social, and spiritual (faith enrichment) condition that impacted the male students as reflected in the Surveys and during the sessions.

CHAPTER SIX

REFLECTION, SUMMARY, AND CONCLUSION

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things (1 Cor 13:11).

When the Researcher first presented his project to the Peer Group, it was received with some skepticism. As the Researcher reflected on various comments, it appeared that the group wanted the focus to be on the Mentor, rather than the recipient (the youth/student). As the scope became more defined, the Researcher was able to illuminate the process. The group and he were able to see the need, implications, and applications in ministry to a generation of youth, who desperately could benefit from being involved in a Mentor Program. Each group member took a personal inventory of how some person or people took interest in their lives, education, and careers by guiding them through the terrain toward success. The paradigm shift showed the Researcher that the Holy Spirit is still in charge, as the group and Researcher came together in one accord to understand why the focus needed to remain on the student. This Mentor Program has and will challenge male students to be separated from hopelessness, physical or mental abuse, alcohol use, drug use, gambling, crime, corruption, and an environment that encourages condemnation of their race and culture. The student will be introduced to the community of successful professionals, and begin to see himself (the student) as important to his family, the community and society. The male student, as he is going through a transitional

period, is able to understand and learn the history of his ancestors, family, and their struggles.

Reflections

Throughout this project, the Researcher utilized both the Context Associates and Professional Associates as information sources, consultants, brainstorming, reviews of written works, and mentors.

This has been a journey of the Researcher seeing himself as both a leader and role model. Both have awesome responsibility as they apply to the “great and mighty walk,” which the Researcher engaged in with the male students. There were times when the Researcher gave a presentation that the male students disagreed with; yet there were other sessions, when just one male student said, “thank you.” The songwriter said it best this way: “If I can help somebody, As I travel along, If I can help somebody, With a word or song, If I can help somebody, From doing wrong My living shall not be in vain.” There were times when the Researcher just grieved in his heart for the pain, anger, and frustrations demonstrated by the male students. The Researcher reflected on a poem he wrote as he thought about the “at risk male” students.

Person To Person

Walking though doors of life, wondering about what is to come next. Not knowing which way you should go, but knowing you must go. Coming upon an image of a man with little concern for whom he is, only if you are going the same way. The mystical evidence is that you see yourself in the image of this man, so become friends. Traveling some distance, you stand in the fork in the road, your friend goes left, and you go right. You learned he was not just an image, but also a real human, whom you shared ideas with, and talked person to person with along life’s pathway.

We need to communicate with other people, for this makes us feel human. The human race has the qualities to respond intelligently, verbally and with actions to any situation that opposes it, so let us do our share to sustain life in its transitional stages with these teen males.

Recommendations

At the completion of this project, the Researcher recognized that there was not enough out of class interaction with the students to observe them outside of the school setting. The Researcher recommends the following:

1. The Mentor Program continues to exist at MLKJHS. While this program was for male students, it provided opportunity for the Researcher to exemplify the role of the mentor to the staff, who became appreciative of the relationship the Researcher had developed with the male students.
2. Recruitment and training of male mentors. The African American men are slow, in the opinion of the Researcher, to build a relationship of trust. This first starts with volunteering for the mentor program. Second, being trained as a mentor and what it means to be a mentor.
3. The media begin to show more positive impacts of males who are mentoring in their communities. The media is full of sensationalizing the tragedies of teen males, but the images of “black rage” must be changed to show older males helping younger males in positive mentoring programs.
4. Following up of student’s concerns in and out of school. The male students have concerns outside of the school. The involvement of the male student’s family, church or faith organization could all come together to assist the young male.

5. More parental involvement. The parent or guardian communications must be implemented so that information about the male student is current.

6. Obtain a grant that will fund stipend for mentors and social activities of the students. This grant will be an incentive for the adult male mentor to stay in the mentor program. This grant will also be an incentive for students stay in the mentor program.

7. Implementation of after school activities. The male students should be exposed to the fine arts, educational forums, and movies that promote responsibility and accountability.

8. Implementation of this mentor program in the churches. This program should be implemented in the churches to assist or improve their youth ministry.

9. Presentation of this program to the Detroit Public School District, and implementation in other schools. This mentor program should be presented to the district for implementation in all the schools because of its dynamic impact on the male students.

Conclusion

The hypothesis for this project was that mentoring impacts and influences the conduct of youth through a quality relationship with the mentor, dissemination of information, and application of life skills. While the mentor model of one mentor to one student could not be implemented during this research, due to the non-participation of the adult male mentor, the Researcher put into place the Group Mentor model, which did yield data sufficient for this project. The focus was GPA, scholastics, attendance, conduct, and faith enrichment. The results indicated a decline in the male students' GPA, while scholastics, attendance, conduct, and faith enrichment made a slight increase.

Additional sessions, one on one communications with students, and contacts with parents or guardians would provide specific information to assist the student in meeting or exceeding their goals.

The best example of how the Researcher demonstrated his commitment was when he decided to not work on Wednesdays, in order to be properly prepared for the sessions, and meet with the students.

Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. (Jn 13:13-16)

Jesus Christ washed the disciples' feet to model that the disciples would have to wash the feet of others. Jesus Christ demonstrated the essence of mentoring—the service rendered to the brothers. The students understood the Researcher's commitment, particularly when he revealed the amount of money he is paid per hour in contrast to his volunteered hours of services with no pay. Mentoring is about serving and walking with others.

This project provided stability to the mentor program by its structure, academic, social, spiritual, cultural, and life skills training.

This project transformed the Researcher. By having greater appreciation for hearing about the struggles of the teen students experiences on a daily basis, the Researcher has become more sensitive and open minded to the teen student's struggles. The Researcher is more empathic to the situations, which the teen students have found themselves in. It was because of these reasons and more that the Researcher committed to being with the teen students for every session.

Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. (Jer 6:16-17)

In conclusion, the mentor knows the way and the old paths. He possesses the knowledge to guide others on this journey. The mentor represents the “watchmen,” who listens and looks for signs and warnings, so that he can navigate on the paths. The Researcher prays that more men will become mentors, and take “the great and mighty walk” with teen males.

APPENDIX A
LETTER OF UNDERSTANDING



MARTIN LUTHER KING, JR. SENIOR HIGH SCHOOL

Exemplary School • Michigan Department of Education

2200 East Lafayette • Detroit, Michigan 48207 • (313) 494-7875 • Fax (313) 494-7889

September 08, 2006

This letter is to certify that Reverend Anthony J. King, Sr., has been approved to conduct his United Theological Seminary Research Project on mentoring males, for the grades nine through twelve, for the school year September 2006 to June 2007.

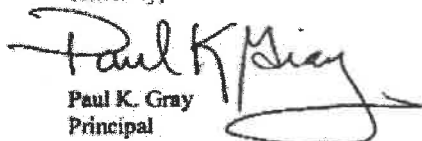
Reverend King's current research project includes: sessions held in the school auditorium every Wednesday, 10:30 to 12:30 p.m., discussions concerning academics, social and life skills, conducted by the Group Mentor or Guest Speaker in various career fields, administer pre-surveys and post-surveys test, and interviews of students/faculty associated with the program.

Reverend King is not an employee of the Detroit Public Schools, and has volunteered his services to complete the cited project requirements.

Reverend King was authorized to pilot his project during the school year August 2005 through June 2006.

If I can be of any further assistance, please contact me at telephone (313) 494-7373.

Sincerely,


Paul K. Gray
Principal

"We Must Remember That Intelligence Is Not Enough ...Intelligence Plus Character... This Is The Goal Of True Education"
Dr. Martin Luther King, Jr.

APPENDIX B
BOYS TO MANHOOD MENTOR PROGRAM SCHEDULE

BOYS TO MANHOOD MENTOR PROGRAM
Martin Luther King, Jr. High School
3200 East Lafayette
Detroit, Michigan 48207

Session Schedule

Session/Month

1/Oct 06-	Introduction, Who Am I? (Name=Family, Land=Geographical location, Where you live; Nationality=Tribe) Survey, Parental Consent
2/Nov 06	Faith Enrichment
Dec 06	Lift Every Voice & Sing
3/Dec 06	Anger Management, Conflict Resolution Communications (Listening, Feelings Words, Roadblocks)
4/Jan 07	Gang Violence, Drugs Abuse (Detroit Police Department) Guns/Weapons (Alcohol Tobacco, Firearms & Explosives (ATF)
4/Feb 07	Charles H. Wright African American Museum Rite of Passage
5/Mar 07	Financial Management
6/Apr 07	Journalism Substance Abuse-Alcohol & Drugs
7/May 07	Resume Writing Journalism
8/June 07	Sexual Transmitted Diseases (STD), Wayne County Health Department: Graduation Ceremony

NOTE: Schedule subject to change due to school priorities and the availability of the presenters.

APPENDIX C
BOYS TO MANHOOD MENTOR PROGRAM INTRODUCTION

BOYS TO MANHOOD MENTOR PROGRAM
Martin Luther King ,Jr. High School
3200 East Lafayette
Detroit, Michigan 48207

INTRODUCTION

Definition of Mentor: Mentor from the Greek word σύμβουλος,¹ is defined as an adviser. Through continued involvement, the adult offers support, guidance, and assistance as the younger person goes through a difficult period, faces new challenges, or works to correct earlier problems. In particular, where parents are either unavailable or unable to provide responsible guidance for their children, mentors can play a critical role.²

The Mentor is not your father, mother, guardian, or taxi driver, but is your Leader and Guide, who will listen to you: the one who will walk with you but not carry you. AS OF THIS DAY, You Are Solely Responsible For What You Say And Do.

REPEAT AFTER ME: I AM, SOLELY RESPONSIBLE, FOR I SAY AND DO.

Eric Erikson's Psychosocial Theory states: "At each stage, it acquires attitudes and skills that make the individual an active, contributing member of society."³ This a time when responsibility is both given and learned, affecting identity, character, and belief in ones self. "A time of transition between childhood and adulthood (ages 12-18). A time for testing limits, for breaking dependent ties, and for establishing a new identity. Major conflicts center on clarification of self-identity, life goals, and life's meaning. Failure to

¹ http://colet.uchicago.edu/cgi-bin/chuck/woodhouse_pages.pl?page_num=525 (3/1/06).

² <http://www.ed.gov/pubs/OR/ConsumerGuides/mentor.html> (1/22/2006).

³ Laura E. Berk, *Infants Children, and Adolescents*, 3rd Ed (Needham Heights, MA: Allyn & Bacon-Viacom Company, 1999), 17.

achieve a sense of identity results in role confusion.”⁴ Within the confines of Erikson’s Psychosocial Theory, reflects a stage of internal turmoil and conflicts for youth as they mature in their adolescent. The positive side of this Erikson’s theory is that the youth will succeed in their transition and not become a victim in society.

The negative side of Erikson’s theory is that the youth will become maladaptive and loose their self-identity, life goals, and life’s meaning, leading to a road of both self and societal destruction.

CONFIDENTIALITY:

In our one on one session, anything you say or do will not be repeated. This is a trust issue.

I am required by LAW, because I am a Licensed Counsel, to report any threat of harm to another person, or yourself; to include but not limited to Suicide, homicide, child abuse, and child neglect.

RITE OF PASSAGE: (BOYHOOD TO MANHOOD)

According to research on the African Male “Rite Of Passage,” conducted by Dr. Joseph A. Bailey, II, M.D., he wrote the following: “Across Africa there was a remarkably similar pattern of rites, even in widely dispersed tribes. A description of these phases is as follows:

Phase I is the Commencement of Participation, including circumcision among all members of an Age Group and the choosing of a leader.

⁴ Gerald Corey, *Theory and Practice of Counseling and Psychotherapy*, 6th ed., (Belmont, CA: Wadsworth Brooks/Cole Thomson Learning Inc., 2001) 75.

Phase II is the Withdrawal (or Separation) of the boy from society and the routines associated with earlier life by living alone in the forest or in specifically prepared huts away from the villages.

Phase III is the Transition where upon each boy learns the history and legends of his African ancestors. These are explained and remembered according to names”⁵

This is Transitional times in your life. Do not fear it, but embrace it, because you are building a foundation for your future.

Who Am I?

“The development of centered and whole men and women will require a rediscovery and reactivation of some of the customs, traditions, rituals, and ceremonies we have lost. Customs, traditions, rituals, and ceremonies are as veins and arteries to the body. Without connectors, there will be a breakdown in continuity. A shortage will occur somewhere in the system.”⁶

As a person you linked by name, land and nationality in a society, which defines who you are.

Name=Family: Identifies your roots, origins, and bloodline.

Land=Geography: Where you live, everyone has an address, but where were your parent born? Where were your Grandparents born? Could Africa, Asia, Middle eastern, Pacific, or Europe is where your family started?

Nationality=Tribe/Clan: We all may be American but the pro is what? African American, Asian American, and Euro American to name a few.

⁵ <http://www.jablifskills.com/modules.php?op=modload&name=Sections&file=index&req=viewarticle&artid=143&page=1> (2/22/2006).

⁶ Paul Hill, Jr., *Coming Of Age*, (Chicago, IL: African American Images, 1992), 68.

It is most important, for all of us to capture our FAMILY HISTORY, from those whom are still alive. Take some time to learn about yourself from family member who know your true family story.

Because of your youth, and your thinking that no one can tell you anything, you become an “island unto yourself.” You do not let anyone into your world, or let anyone get to know you better.

You have so many questions, but you will not ask anyone anything.

What do I do?

How do I do it?

Is this school thing really for me?

What is success?

What is failure?

Have you ever been in fistfight?

Who won? Who lost? What were your feelings?

Where is the other person today that was in fight?

What are you willing to sacrifice to be what?

Is there sustainability?

When the well runs dry, what's next?

Can you handle truth? Is this a joke? No Life is real.

Who or what will you turn to when you can't handle life or your business?

Then some of you think, “It time for me to get paid.”

You are not the first person ask these questions, or make this statement.

Welcome to the real world of change.

You are maturing: mind and body.

Give yourself a chance to understand life, before you decide to STEP into life.

Education is the key. Colleges and Universities are now evaluating your grades in the ninth grade. What this means is that Play Time is over. You have to get serious about learning.

Choice is now not tomorrow. What you decide to do today, will show and tell on you tomorrow.

THANK YOU FOR COMING.

APPENDIX D
MENTOR APPLICATION

BOYS TO MANHOOD MENTOR PROGRAM
Martin Luther King, Jr. High School
3200 East Lafayette
Detroit, Michigan 48207

MENTOR APPLICATION

Please fill out the following questionnaire so that we can know you better. If a question does not apply to you please write N/A.

Name _____

Home Address _____ Apt # _____

Email Address _____

Home Phone Number/Area Code _____ Cell Phone _____

Male _____ Female _____ Date of Birth _____ Age _____

Race? Circle Asian African American Caucasian Hispanic Other

Parent/Guardian's Name _____

Parent/Guardian's Phone Number if different from the above _____

What was last the school you attended? _____ What

was highest level of education? HS BA MA PhD What year completed? ____

Where are you employed? _____

- | | | |
|---|-----|----|
| 1. Have you ever been arrested by the police? | Yes | No |
| 2. Have you ever been convicted by judge/jury in court? | Yes | No |
| 3. Are you on probation? | Yes | No |
| 4. Do you have a case pending? | Yes | No |
| 5. Are you a member of a Faith organization/church? | Yes | No |
| 6. Do you attend a Faith organization/church services or meeting? | Yes | No |

Provide three references, name, address, and telephone number:

 Mentor's Signature

APPENDIX E
STUDENT PRE-SURVEY

BOYS TO MANHOOD MENTOR PROGRAM
Martin Luther King, Jr. High School
3200 East Lafayette
Detroit, Michigan 48207

Student Pre-Survey Questions

Student's Name _____ Date _____

Student's Age _____ Student's Grade _____ Race _____

- | | | |
|---|-------|----|
| 1. Did you participate in the mentor program September 2005 to June 2006? | Yes | No |
| 2. Does both parents live in your home? (If so do not answer #3 & #4) | Yes | No |
| 3. Only parent in home is mother? | Yes | No |
| 4. Only parent in home is father? | Yes | No |
| 5. Do you plan to attend college/university? | Yes | No |
| 6. Do you plan to attend technological school? | Yes | No |
| 7. Have you ever been arrested by the police? | Yes | No |
| 8. Have you ever been convicted by judge/jury in court? | Yes | No |
| 9. Are you on probation? | Yes | No |
| 10. Do you have a case pending? | Yes | No |
| 11. Are you a member of a Faith organization/church? | Yes | No |
| 12. Do you attend a Faith organization/church services or meeting? | Yes | No |
| 13. What was your past GPA? | _____ | |
| 14. Who is your Hero? | _____ | |
| 15. What do you expect from this mentor program? | _____ | |
| | _____ | |
| | _____ | |

Student's Signature _____

APPENDIX F
STUDENT POST STUDENT QUESTIONS

Martin Luther King, Jr. High School
3200 East Lafayette
Detroit, Michigan 48207

Student Post Survey Questions

Student's Name _____ Date _____

Student's Age _____ Student's Grade _____ Race _____

- | | | |
|---|-------|----|
| 1. Did you participate in the mentor program Sept. 2006 to Feb. 2007? | Yes | No |
| 2. Does both parents live in your home? | Yes | No |
| 3. Only parent in home is mother? | Yes | No |
| 4. Only parent in home is father? | Yes | No |
| 5. Do you plan to attend college/university? | Yes | No |
| 6. Do you plan to attend technological school? | Yes | No |
| 7. Have you ever been arrested by the police? | Yes | No |
| 8. Do you have ever been convicted by judge/jury in court? | Yes | No |
| 9. Are you on probation? | Yes | No |
| 10. Do you have a case pending? | Yes | No |
| 11. Are you a member of a Faith organization? | Yes | No |
| 12. Do you attend a Faith organization services or meeting? | Yes | No |
| 13. What is your present GPA? | _____ | |

Who is your Hero? _____

What have you learn from this mentor program? _____

 Student's Signature

APPENDIX G
CONSENT LETTER

BOYS TO MANHOOD MENTOR PROGRAM

Martin Luther King, Jr. High School

3200 East Lafayette

Detroit, Michigan 48207

CONSENT

Dear Parent(s)/Guardian(s):

My name is Anthony J. King, Sr., MA, Licensed Counselor, and Mentor. I am conducting a study of male students between the ages of 14 to 17. We have invited your son to participate in this study/project. The mentor program will begin September 2006 and end May 2007.

The goals of this mentor program are to improve students in academic grades, scholastics, attendance, conduct, and faith enrichment. Furthermore, improvements in students' overall self-esteem, coping skills, interpersonal communications, conflict resolutions, productive as a family member, and a positive example in the community.

Weekly group meetings will be held on Wednesday, for one to two hours. Each grade level will meet separately in the school auditorium for discussions concerning academics, social and life skills, conducted by the Group Mentor or Guest Speaker in various career fields (Law Enforcement, Fire Department, Prosecutor's Office, Federal Bureau of Investigations, US Department of Customs, Federal Alcohol, Fire Arms & Tobacco, Health Department, Sports, Broadcasting, Journalism, Finance, ect).

This project is designed to provide foundation that young men will need to help them through out their school years, and avoid delinquency and crime. For this purpose, research will be conducted from one-on-one interviews, review of report cards, and contacts with the parent(s) or guardian(s).

Your son's participation in this project is voluntary and he may ask questions before and during each session. At anytime during the session, your son may remove himself from the session.

My son may participate in the Boys To Men Mentor Program. Circle: Yes or No

If yes, please attach a copy of your son's report card to the front of this application.

If you have any questions, please call me at (313) 207-5793.

Print son's name & Grade: _____

Parent/Guardian Signature

Date _____
Month/Day/Year

APPENDIX H
THE TALENTED TENTH

The Talented Tenth

W.E.B. DuBois
September 1903

The Negro race, like all races, is going to be saved by its exceptional men. The problem of education, then, among Negroes must first of all deal with the Talented Tenth; it is the problem of developing the Best of this race that they may guide the Mass away from the contamination and death of the Worst, in their own and other races. Now the training of men is a difficult and intricate task. Its technique is a matter for educational experts, but its object is for the vision of seers. If we make money the object of man-training, we shall develop money-makers but not necessarily men; if we make technical skill the object of education, we may possess artisans but not, in nature, men. Men we shall have only as we make manhood the object of the work of the schools—intelligence, broad sympathy, knowledge of the world that was and is, and of the relation of men to it—this is the curriculum of that Higher Education which must underlie true life. On this foundation we may build bread winning, skill of hand and quickness of brain, with never a fear lest the child and man mistake the means of living for the object of life.

If this be true—and who can deny it—three tasks lay before me; first to show from the past that the Talented Tenth as they have risen among American Negroes have been worthy of leadership; secondly to show how these men may be educated and developed; and thirdly to show their relation to the Negro problem.

You misjudge us because you do not know us. From the very first it has been the educated and intelligent of the Negro people that have led and elevated the mass, and the sole obstacles that nullified and retarded their efforts were slavery and race prejudice; for what is slavery but the legalized survival of the unfit and the nullification of the work of natural internal leadership? Negro leadership therefore sought from the first to rid the race of this awful incubus that it might make way for natural selection and the survival of the fittest. In colonial days came Phillis Wheatley and Paul Cuffe striving against the bars of prejudice; and Benjamin Banneker, the almanac maker, voiced their longings when he said to Thomas Jefferson, "I freely and cheerfully acknowledge that I am of the African race and in colour which is natural to them, of the deepest dye; and it is under a sense of the most profound gratitude to the Supreme Ruler of the Universe, that I now confess to you that I am not under that state of tyrannical thralldom and inhuman captivity to which too many of my brethren are doomed, but that I have abundantly tasted of the fruition of those blessings which proceed from that free and unequalled liberty with which you are favored, and which I hope you will willingly allow, you have mercifully received from the immediate hand of that Being from whom proceedeth every good and perfect gift.

"Suffer me to recall to your mind that time, in which the arms of the British crown were exerted with every powerful effort, in order to reduce you to a state of servitude; look back, I entreat you, on the variety of dangers to which you were exposed; reflect on that period in which every human aid appeared unavailable, and in which even hope and fortitude wore the aspect of inability to the conflict, and you cannot but be led to a serious and grateful sense of your miraculous and providential preservation, you cannot but acknowledge, that the present freedom and tranquility which you enjoy, you have mercifully received, and that a peculiar blessing of heaven.

"This, sir, was a time when you clearly saw into the injustice of a state of Slavery, and in which you had just apprehensions of the horrors of its condition. It was then that your abhorrence thereof was so excited, that you publicly held forth this true and invaluable doctrine, which is worthy to be recorded and remembered in all succeeding ages: 'We hold these truths to be self evident, that all men are created equal; that they are endowed with certain inalienable rights, and that among these are life, liberty and the pursuit of happiness.'"

Then came Dr. James Derham, who could tell even the learned Dr. Rush something of medicine, and Lemuel Haynes, to whom Middlebury College gave an honorary A. M. in 1804. These and others we may call the Revolutionary group of distinguished Negroes—they were persons of marked ability, leaders of a Talented Tenth, standing conspicuously among the best of their time. They strove by word and deed to

save the color line from becoming the line between the bond and free, but all they could do was nullified by Eli Whitney and the Curse of Gold. So they passed into forgetfulness.

But their spirit did not wholly die; here and there in the early part of the century came other exceptional men. Some were natural sons of unnatural fathers and were given often a liberal training and thus a race of educated mulattoes sprang up to plead for black men's rights. There was Ira Aldridge, whom all Europe loved to honor; there was that Voice crying in the Wilderness, David Walker, and saying:

"I declare it does appear to me as though some nations think God is asleep, or that he made the Africans for nothing else but to dig their mines and work their farms, or they cannot believe history sacred or profane. I ask every man who has a heart, and is blessed with the privilege of believing—Is not God a God of justice to all his creatures? Do you say he is? Then if he gives peace and tranquility to tyrants and permits them to keep our fathers, our mothers, ourselves and our children in eternal ignorance and wretchedness to support them and their families, would he be to us a God of Justice? I ask, O, ye Christians, who hold us and our children in the most abject ignorance and degradation that ever a people were afflicted with since the world began—I say if God gives you peace and tranquility, and suffers you thus to go on afflicting us, and our children, who have never given you the least provocation—would He be to us a God of Justice? If you will allow that we are men, who feel for each other, does not the blood of our fathers and of us, their children, cry aloud to the Lord of Sabaoth against you for the cruelties and murders with which you have and do continue to afflict us?"

This was the wild voice that first aroused Southern legislators in 1829 to the terrors of abolitionism.

In 1831 there met that first Negro convention in Philadelphia, at which the world gaped curiously but which bravely attacked the problems of race and slavery, crying out against persecution and declaring that "Laws as cruel in themselves as they were unconstitutional and unjust, have in many places been enacted against our poor, unfriended and unoffending brethren (without a shadow of provocation on our part), at whose bare recital the very savage draws himself up for fear of contagion—looks noble and prides himself because he bears not the name of Christian." Side by side this free Negro movement, and the movement for abolition, strove until they merged in to one strong stream. Too little notice has been taken of the work which the Talented Tenth among Negroes took in the great abolition crusade. From the very day that a Philadelphia colored man became the first subscriber to Garrison's "Liberator," to the day when Negro soldiers made the Emancipation Proclamation possible, black leaders worked shoulder to shoulder with white men in a movement, the success of which would have been impossible without them. There was Purvis and Remond, Pennington and Highland Garnett, Sojourner Truth and Alexander Crummel, and above, Frederick Douglass—what would the abolition movement have been without them? They stood as living examples of the possibilities of the Negro race, their own hard experiences and well wrought culture said silently more than all the drawn periods of orators—they were the men who made American slavery impossible. As Maria Weston Chapman said, from the school of anti-slavery agitation, "a throng of authors, editors, lawyers, orators and accomplished gentlemen of color have taken their degree! It has equally implanted hopes and aspirations, noble thoughts, and sublime purposes, in the hearts of both races. It has prepared the white man for the freedom of the black man, and it has made the black man scorn the thought of enslavement, as does a white man, as far as its influence has extended. Strengthen that noble influence! Before its organization, the country only saw here and there in slavery some faithful Cudjoe or Dinah, whose strong natures blossomed even in bondage, like a fine plant beneath a heavy stone. Now, under the elevating and cherishing influence of the American Anti-slavery Society, the colored race, like the white, furnishes Corinthian capitals for the noblest temples."

Where were these black abolitionists trained? Some, like Frederick Douglass, were self-trained, but yet trained liberally; others, like Alexander Crummell and McCune Smith, graduated from famous foreign universities. Most of them rose up through the colored schools of New York and Philadelphia and Boston, taught by college-bred men like Russworm, of Dartmouth, and college-bred white men like Neau and Benezet.

After emancipation came a new group of educated and gifted leaders: Langston, Bruce and Elliot, Greener, Williams and Payne. Through political organization, historical and polemic writing and moral regeneration, these men strove to uplift their people. It is the fashion of to-day to sneer at them and to say

that with freedom Negro leadership should have begun at the plow and not in the Senate—a foolish and mischievous lie; two hundred and fifty years that black serf toiled at the plow and yet that toiling was in vain till the Senate passed the war amendments; and two hundred and fifty years more the half-free serf of to-day may toil at his plow, but unless he have political rights and righteously guarded civic status, he will still remain the poverty-stricken and ignorant plaything of rascals, that he now is. This all sane men know even if they dare not say it.

And so we come to the present—a day of cowardice and vacillation, of strident wide-voiced wrong and faint hearted compromise; of double-faced dallying with Truth and Right. Who are to-day guiding the work of the Negro people? The "exceptions" of course. And yet so sure as this Talented Tenth is pointed out, the blind worshippers of the Average cry out in alarm: "These are exceptions, look here at death, disease and crime—these are the happy rule." Of course they are the rule, because a silly nation made them the rule: Because for three long centuries this people lynched Negroes who dared to be brave, raped black women who dared to be virtuous, crushed dark-hued youth who dared to be ambitious, and encouraged and made to flourish servility and lewdness and apathy. But nor even this was able to crush all manhood and chastity and aspiration from black folk. A saving remnant continually survives and persists, continually aspires, continually shows itself in thrift and ability and character. Exceptional it is to be sure, but this is its chiefest promise; it shows the capability of Negro blood, the promise of black men. Do Americans ever stop to reflect that there are in this land a million men of Negro blood, well-educated, owners of homes, against the honor of whose womanhood no breath was ever raised, whose men occupy positions of trust and usefulness, and who, judged by any standard, have reached the full measure of the best type of modern European culture? Is it fair, is it decent, is it Christian to ignore these facts of the Negro problem, to belittle such aspiration, to nullify such leadership and seek to crush these people back into the mass out of which by toil and travail, they and their fathers have raised themselves?

Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of this aristocracy of talent and character? Was there ever a nation on God's fair earth civilized from the bottom upward? Never; it is, ever was and ever will be from the top downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up to their vantage ground. This is the history of human progress; and the two historic mistakes which have hindered that progress were the thinking first that no more could ever rise save the few already risen; or second, that it would better the uprisen to pull the risen down.

How then shall the leaders of a struggling people be trained and the hands of the risen few strengthened? There can be but one answer: The best and most capable of their youth must be schooled in the colleges and universities of the land. We will not quarrel as to just what the university of the Negro should teach or how it should teach it—I willingly admit that each soul and each race-soul needs its own peculiar curriculum. But this is true: A university is a human invention for the transmission of knowledge and culture from generation to generation, through the training of quick minds and pure hearts, and for this work no other human invention will suffice, not even trade and industrial schools.

All men cannot go to college but some men must; every isolated group or nation must have its yeast, must have for the talented few centers of training where men are not so mystified and befuddled by the hard and necessary toil of earning a living, as to have no aims higher than their bellies, and no God greater than Gold. This is true training, and thus in the beginning were the favored sons of the freedmen trained. Out of the colleges of the North came, after the blood of war, Ware, Cravath, Chase, Andrews, Bumstead and Spence to build the foundations of knowledge and civilization in the black South. Where ought they to have begun to build? At the bottom, of course, quibbles the mole with his eyes in the earth. Aye! truly at the bottom, at the very bottom; at the bottom of knowledge, down in the very depths of knowledge there where the roots of justice strike into the lowest soil of Truth. And so they did begin; they founded colleges, and up from the colleges shot normal schools, and out from the normal schools went teachers, and around the normal teachers clustered other teachers to teach the public schools; the college trained in Greek and Latin and mathematics, 2,000 men; and these men trained full 50,000 others in morals and manners, and they in turn taught thrift and the alphabet to nine millions of men, who to-day hold \$300,000,000 of property. It was a miracle—the most wonderful peace-battle of the 19th century, and yet to-day men smile at it, and in fine superiority tell us that it was all a strange mistake; that a proper way to found a system of

education is first to gather the children and buy them spelling books and hoes; afterward men may look about for teachers, if haply they may find them; or again they would teach men Work, but as for Life—why, what has Work to do with Life, they ask vacantly.

Was the work of these college founders successful; did it stand the test of time? Did the college graduates, with all their fine theories of life, really live? Are they useful men helping to civilize and elevate their less fortunate fellows? Let us see. Omitting all institutions which have not actually graduated students from a college course, there are to-day in the United States thirty-four institutions giving something above high school training to Negroes and designed especially for this race.

Three of these were established in border States before the War; thirteen were planted by the Freedmen's Bureau in the years 1864-1869; nine were established between 1870 and 1880 by various church bodies; five were established after 1881 by Negro churches, and four are state institutions supported by United States' agricultural funds. In most cases the college departments are small adjuncts to high and common schoolwork. As a matter of fact six institutions—Atlanta, Fisk, Howard, Shaw, Wilberforce and Leland, are the important Negro colleges so far as actual work and number of students are concerned. In all these institutions, seven hundred and fifty Negro college students are enrolled. In grade the best of these colleges are about a year behind the smaller New England colleges and a typical curriculum is that of Atlanta University. Here students from the grammar grades, after a three years' high school course, take a college course of 136 weeks. One-fourth of this time is given to Latin and Greek; one-fifth, to English and modern languages; one-sixth, to history and social science; one-seventh, to natural science; one-eighth to mathematics, and one-eighth to philosophy and pedagogy.

In addition to these students in the South, Negroes have attended Northern colleges for many years. As early as 1826 one was graduated from Bowdoin College, and from that time till to-day nearly every year has seen elsewhere, other such graduates. They have, of course, met much color prejudice. Fifty years ago very few colleges would admit them at all. Even to-day no Negro has ever been admitted to Princeton, and at some other leading institutions they are rather endured than encouraged. Oberlin was the great pioneer in tile work of blotting out the color line in colleges, and has more Negro graduates by far than any other Northern college.

The total number of Negro college graduates up to 1899, (several of the graduates of that year not being reported), was as follows: Negro White Colleges Colleges Before '76 137 75 '75-80 143 22 '80-85 250 31 '85-90 413 43 '90-95 465 66 '95-99 475 88 Class Unknown 57 64 -----
Total 1,914 390

Of these graduates 2,079 were men and 252 were women; 50 percent. of Northern-born college men come South to work among the masses of their people, at a sacrifice which few people realize; nearly 90 per cent. of the Southern-born graduates instead of seeking that personal freedom and broader intellectual atmosphere which their training has led them, in some degree, to conceive, stay and labor and wait in the midst of their black neighbors and relatives.

The most interesting question, and in many respects the crucial question, to be asked concerning college-bred Negroes, is: Do they earn a living? It has been intimated more than once that the higher training of Negroes has resulted in sending into the world of work, men who could find nothing to do suitable to their talents. Now and then there comes a rumor of a colored college man working at menial service, etc. Fortunately, returns as to occupations of college-bred Negroes, gathered by the Atlanta conference, are quite full—nearly sixty per cent. of the total number of graduates.

This enables us to reach fairly certain conclusions as to the occupations of all college-bred Negroes. Of 1,312 persons reported, there were: Teachers, 53.4% Clergymen, 16.8% Physicians, etc., 6.3% Students, 5.6% Lawyers, 4.7% In Govt. Service, 4.0% In Business, 3.6% Farmers and Artisans, 2.7% Editors, Secretaries and Clerks, 2.4% Miscellaneous, .5

Over half are teachers, a sixth are preachers, another sixth are students and professional men; over 6 per cent. are farmers, artisans and merchants, and 4 per cent. are in government service. In detail the occupations are as follows: *Occupations of College-Bred Men.* 701 Teachers: Presidents and Deans, 19

Teacher of Music, 7 Professors, Principals and Teachers, 675 221 Clergymen: Bishop, 1 Chaplains U. S. Army, 2 Missionaries, 9 Presiding Elders, 12 Preachers, 197 83 Physicians: Doctors of Medicine, 76 Druggists, 4 Dentists, 3 74 Students 62 Lawyers 53 in Civil Service: U. S. Minister Plenipotentiary, 1 U. S. Consul, 1 U. S. Deputy Collector, 1 U. S. Gauger, 1 U. S. Postmasters, 2 U. S. Clerks, 44 State Civil Service, 2 City Civil Service, 1 47 Business Men: Merchants, etc., 30 Managers, 13 Real Estate Dealers, 4 26 Farmers 22 Clerks and Secretaries: Secretary of National Societies, 7 Clerks, etc., 15 9 Artisans 9 Editors 5 Miscellaneous

These figures illustrate vividly the function of the college-bred Negro. He is, as he ought to be, the group leader, the man who sets the ideals of the community where he lives, directs its thoughts and heads its social movements. It need hardly be argued that the Negro people need social leadership more than most groups; that they have no traditions to fall back upon, no long established customs, no strong family ties, no well defined social classes. All these things must be slowly and painfully evolved. The preacher was, even before the war, the group leader of the Negroes, and the church their greatest social institution. Naturally this preacher was ignorant and often immoral, and the problem of replacing the older type by better educated men has been a difficult one. Both by direct work and by direct influence on other preachers, and on congregations, the college-bred preacher has an opportunity for reformatory work and moral inspiration, the value of which cannot be overestimated.

It has, however, been in the furnishing of teachers that the Negro college has found its peculiar function. Few persons realize how vast a work, how mighty a revolution has been thus accomplished. To furnish five millions and more of ignorant people with teachers of their own race and blood, in one generation, was not only a very difficult undertaking, but very important one, in that, it placed before the eyes of almost every Negro child an attainable ideal. It brought the masses of the blacks in contact with modern civilization, made black men the leaders of their communities and trainers of the new generation. In this work college-bred Negroes were first teachers, and then teachers of teachers. And here it is that the broad culture of college work has been of peculiar value. Knowledge of life and its wider meaning, has been the point of the Negro's deepest ignorance, and the sending out of teachers whose training has not been simply for bread winning, but also for human culture, has been of inestimable value in the training of these men.

In earlier years the two occupations of preacher and teacher were practically the only ones open to the black college graduate. Of later years a larger diversity of life among his people, has opened new avenues of employment. Nor have these college men been paupers and spendthrifts; 557 college-bred Negroes owned in 1899, \$1,342,862.50 worth of real estate (assessed value), or \$2,411 per family. The real value of the total accumulations of the whole group is perhaps about \$10,000,000, or \$5,000 a piece. Pitiful is it not beside the fortunes of oil kings and steel trusts, but after all is the fortune of the millionaire the only stamp of true and successful living? Alas! it is, with many and there's the rub.

The problem of training the Negro is to-day immensely complicated by the fact that the whole question of the efficiency and appropriateness of our present systems of education, for any kind of child, is a matter of active debate, in which final settlement seems still afar off. Consequently it often happens that persons arguing for or against certain systems of education for Negroes, have these controversies in mind and miss the real question at issue. The main question, so far as the Southern Negro is concerned, is: What under the present circumstance, must a system of education do in order to raise the Negro as quickly as possible in the scale of civilization? The answer to this question seems to me clear: It must strengthen the Negro's character, increase his knowledge and teach him to earn a living. Now it goes without saying that it is hard to do all these things simultaneously or suddenly and that at the same time it will not do to give all the attention to one and neglect the others; we could give black boys trades, but that alone will not civilize a race of ex-slaves; we might simply increase their knowledge of the world, but this would not necessarily make them wish to use this knowledge honestly; we might seek to strengthen character and purpose, but to what end if this people have nothing to eat or to wear? A system of education is not one thing, nor does it have a single definite object, nor is it a mere matter of schools. Education is that whole system of human training within and without the school house walls, which molds and develops men. If then we start out to train an ignorant and unskilled people with a heritage of bad habits, our system of training must set before itself two great aims—the one dealing with knowledge and character, the other part seeking to give the

child the technical knowledge necessary for him to earn a living under the present circumstances. These objects are accomplished in part by the opening of the common schools on the one, and of the industrial schools on the other. But only in part, for there must also be trained those who are to teach these schools—men and women of knowledge and culture and technical skill who understand modern civilization, and have the training and aptitude to impart it to the children under them. There must be teachers, and teachers of teachers, and to attempt to establish any sort of a system of common and industrial school training, without *first* (and I say *first* advisedly) without *first* providing for the higher training of the very best teachers, is simply throwing your money to the winds. School houses do not teach themselves—piles of brick and mortar and machinery do not send out *men*. It is the trained, living human soul, cultivated and strengthened by long study and thought, that breathes the real breath of life into boys and girls and makes them human, whether they be black or white, Greek, Russian or American. Nothing, in these latter days, has so dampened the faith of thinking Negroes in recent educational movements, as the fact that such movements have been accompanied by ridicule and denouncement and decrying of those very institutions of higher training which made the Negro public school possible, and make Negro industrial schools thinkable. It was: Fisk, Atlanta, Howard and Straight, those colleges born of the faith and sacrifice of the abolitionists, that placed in the black schools of the South the 30,000 teachers and more, which some, who depreciate the work of these higher schools, are using to teach their own new experiments. If Hampton, Tuskegee and the hundred other industrial schools prove in the future to be as successful as they deserve to be, then their success in training black artisans for the South, will be due primarily to the white colleges of the North and the black colleges of the South, which trained the teachers who to-day conduct these institutions. There was a time when the American people believed pretty devoutly that a log of wood with a boy at one end and Mark Hopkins at the other, represented the highest ideal of human training. But in these eager days it would seem that we have changed all that and think it necessary to add a couple of saw-mills and a hammer to this outfit, and, at a pinch, to dispense with the services of Mark Hopkins.

I would not deny, or for a moment seem to deny, the paramount necessity of teaching the Negro to work, and to work steadily and skillfully; or seem to depreciate in the slightest degree the important part industrial schools must play in the accomplishment of these ends, but I *do* say, and insist upon it, that it is industrialism drunk with its vision of success, to imagine that its own work can be accomplished without providing for the training of broadly cultured men and women to teach its own teachers, and to teach the teachers of the public schools.

But I have already said that human education is not simply a matter of schools; it is much more a matter of family and group life—the training of one's home, of one's daily companions, of one's social class. Now the black boy of the South moves in a black world—a world with its own leaders, its own thoughts, its own ideals. In this world he gets by far the larger part of his life training, and through the eyes of this dark world he peers into the veiled world beyond. Who guides and determines the education which he receives in his world? His teachers here are the group-leaders of the Negro people—the physicians and clergymen, the trained fathers and mothers, the influential and forceful men about him of all kinds; here it is, if at all, that the culture of the surrounding world trickles through and is handed on by the graduates of the higher schools. Can such culture training of group leaders be neglected? Can we afford to ignore it? Do you think that if the leaders of thought among Negroes are not trained and educated thinkers, that they will have no leaders? On the contrary a hundred half-trained demagogues will still hold the places they so largely occupy now, and hundreds of vociferous busy-bodies will multiply. You have no choice; either you must help furnish this race from within its own ranks with thoughtful men of trained leadership, or you must suffer the evil consequences of a headless misguided rabble.

I am an earnest advocate of manual training and trade teaching for black boys, and for white boys, too. I believe that next to the founding of Negro colleges the most valuable addition to Negro education since the war, has been industrial training for black boys. Nevertheless, I insist that the object of all true education is not to make men carpenters, it is to make carpenters men; there are two means of making the carpenter a man, each equally important: the first is to give the group and community in which he works, liberally trained teachers and leaders to teach him and his family what life means; the second is to give him sufficient intelligence and technical skill to make him an efficient workman; the first object demands the Negro college and college-bred men—not a quantity of such colleges, but a few of excellent quality;

not too many college-bred men, but enough to leaven the lump, to inspire the masses, to raise the Talented Tenth to leadership; the second object demands a good system of common schools, well-taught, conveniently located and properly equipped.

The Sixth Atlanta Conference truly said in 1901:

"We call the attention of the Nation to the fact that less than one million of the three million Negro children of school age, are at present regularly attending school, and these attend a session which lasts only a few months.

"We are to-day deliberately rearing millions of our citizens in ignorance, and at the same time limiting the rights of citizenship by educational qualifications. This is unjust. Half the black youth of the land have no opportunities open to them for learning to read, write and cipher. In the discussion as to the proper training of Negro children after they leave the public schools, we have forgotten that they are not yet decently provided with public schools.

"Propositions are beginning to be made in the South to reduce the already meagre school facilities of Negroes. We congratulate the South on resisting, as much as it has, this pressure, and on the many millions it has spent on Negro education. But it is only fair to point out that Negro taxes and the Negroes' share of the income from indirect taxes and endowments have fully repaid this expenditure, so that the Negro public school system has not in all probability cost the white taxpayers a single cent since the war.

"This is not fair. Negro schools should be a public burden, since they are a public benefit. The Negro has a right to demand good common school training at the hands of the States and the Nation since by their fault he is not in position to pay for this himself."

What is the chief need for the building up of the Negro public school in the South? The Negro race in the South needs teachers to-day above all else. This is the concurrent testimony of all who know the situation. For the supply of this great demand two things are needed—institutions of higher education and money for school houses and salaries. It is usually assumed that a hundred or more institutions for Negro training are to-day turning out so many teachers and college-bred men that the race is threatened with an over-supply. This is sheer nonsense. There are to-day less than 3,000 living Negro college graduates in the United States, and less than 1,000 Negroes in college. Moreover, in the 164 schools for Negroes, 95 percent. of their students are doing elementary and secondary work, work which should be done in the public schools. Over half the remaining 2,157 students are taking high school studies. The mass of so-called "normal" schools for the Negro, are simply doing elementary common school work, or, at most, high school work, with a little instruction in methods. The Negro colleges and the post-graduate courses at other institutions are the only agencies for the broader and more careful training of teachers. The work of these institutions is hampered for lack of funds. It is getting increasingly difficult to get funds for training teachers in the best modern methods, and yet all over the South, from State Superintendents, county officials, city boards and school principals comes the wail, "We need TEACHERS!" and teachers must be trained. As the fairest minded of all white Southerners, Atticus G. Haygood, once said: "The defects of colored teachers are so great as to create an urgent necessity for training better ones. Their excellencies and their successes are sufficient to justify the best hopes of success in the effort, and to vindicate the judgment of those who make large investments of money and service, to give to colored students opportunity for thoroughly preparing themselves for the work of teaching children of their people."

The truth of this has been strikingly shown in the marked improvement of white teachers in the South. Twenty years ago the rank and file of white public school teachers were not as good as the Negro teachers. But they, by scholarships and good salaries, have been encouraged to thorough normal and collegiate preparation, while the Negro teachers have been discouraged by starvation wages and the idea that any training will do for a black teacher. If carpenters are needed it is well and good to train men as carpenters. But to train men as carpenters, and then set them to teaching is wasteful and criminal; and to train men as teachers and then refuse them living wages, unless they become carpenters, is rank nonsense.

The United States Commissioner of Education says in his report for 1900: "For comparison between the white and colored enrollment in secondary and higher education, I have added together the enrollment in

high schools and secondary schools, with the attendance on colleges and universities, not being sure of the actual grade of work done in the colleges and universities. The work done in the secondary schools is reported in such detail in this office, that there can be no doubt of its grade."

He then makes the following comparisons of persons in every million enrolled in secondary and higher education: *Whole Country. Negroes.* 1880 4,362 1,289 1900 10,743 2,061

And he concludes: "While the number in colored high schools and colleges had increased somewhat faster than the population, it had not kept pace with the average of the whole country, for it had fallen from 30 per cent. to 24 per cent. of the average quota. Of all colored pupils, one (1) in one hundred was engaged in secondary and higher work, and that ratio has continued substantially for the past twenty years. If the ratio of colored population in secondary and higher education is to be equal to the average for the whole country, it must be increased to five times its present average." And if this be true of the secondary and higher education, it is safe to say that the Negro has not one-tenth his quota in college studies. How baseless, therefore, is the charge of too much training! We need Negro teachers for the Negro common schools, and we need first-class normal schools and colleges to train them. This is the work of higher Negro education and it must be done.

Further than this, after being provided with group leaders of civilization, and a foundation of intelligence in the public schools, the carpenter, in order to be a man, needs technical skill. This calls for trade schools. Now trade schools are not nearly such simple things as people once thought. The original idea was that the "Industrial" school was to furnish education, practically free, to those willing to work for it; it was to "do" things—i.e.: become a center of productive industry, it was to be partially, if not wholly, self-supporting, and it was to teach trades. Admirable as were some of the ideas underlying this scheme, the whole thing simply would not work in practice; it was found that if you were to use time and material to teach trades thoroughly, you could not at the same time keep the industries on a commercial basis and make them pay. Many schools started out to do this on a large scale and went into virtual bankruptcy. Moreover, it was found also that it was possible to teach a boy a trade mechanically, without giving him the full educative benefit of the process, and, vice versa, that there was a distinctive educative value in teaching a boy to use his hands and eyes in carrying out certain physical processes, even though he did not actually learn a trade. It has happened, therefore, in the last decade, that a noticeable change has come over the industrial schools. In the first place the idea of commercially remunerative industry in a school is being pushed rapidly to the background. There are still schools with shops and farms that bring an income, and schools that use student labor partially for the erection of their buildings and the furnishing of equipment. It is coming to be seen, however, in the education of the Negro, as clearly as it has been seen in the education of the youths the world over, that it is the *boy* and not the material product, that is the true object of education. Consequently the object of the industrial school came to be the thorough training of boys regardless of the cost of the training, so long as it was thoroughly well done.

Even at this point, however, the difficulties were not surmounted. In the first place modern industry has taken great strides since the war, and the teaching of trades is no longer a simple matter. Machinery and long processes of work have greatly changed the work of the carpenter, the ironworker and the shoemaker. A really efficient workman must be to-day an intelligent man who has had good technical training in addition to thorough common school, and perhaps even higher training. To meet this situation the industrial schools began a further development; they established distinct Trade Schools for the thorough training of better class artisans, and at the same time they sought to preserve for the purposes of general education, such of the simpler processes of elementary trade learning as were best suited therefor. In this differentiation of the Trade School and manual training, the best of the industrial schools simply followed the plain trend of the present educational epoch. A prominent educator tells us that, in Sweden, "In the beginning the economic conception was generally adopted, and everywhere manual training was looked upon as a means of preparing the children of the common people to earn their living. But gradually it came to be recognized that manual training has a more elevated purpose, and one, indeed, more useful in the deeper meaning of the term. It came to be considered as an educative process for the complete moral, physical and intellectual development of the child."

Thus, again, in the manning of trade schools and manual training schools we are thrown back upon the higher training as its source and chief support. There was a time when any aged and worn out carpenter could teach in a trade school. But not so to-day. Indeed the demand for college-bred men by a school like Tuskegee, ought to make Mr. Booker T. Washington the firmest friend of higher training. Here he has as helpers the son of a Negro senator, trained in Greek and the humanities, and graduated at Harvard; the son of a Negro congressman and lawyer, trained in Latin and mathematics, and graduated at Oberlin; he has as his wife, a woman who read Virgil and Homer in the same class room with me; he has as college chaplain, a classical graduate of Atlanta University; as teacher of science, a graduate of Fisk; as teacher of history, a graduate of Smith,—indeed some thirty of his chief teachers are college graduates, and instead of studying French grammars in the midst of weeds, or buying pianos for dirty cabins, they are at Mr. Washington's right hand helping him in a noble work. And yet one of the effects of Mr. Washington's propaganda has been to throw doubt upon the expediency of such training for Negroes, as these persons have had.

Men of America, the problem is plain before you. Here is a race transplanted through the criminal foolishness of your fathers. Whether you like it or not the millions are here, and here they will remain. If you do not lift them up, they will pull you down. Education and work are the levers to uplift a people. Work alone will not do it unless inspired by the right ideals and guided by intelligence. Education must not simply teach work—it must teach Life. The Talented Tenth of the Negro race must be made leaders of thought and missionaries of culture among their people. No others can do this work and Negro colleges must train men for it. The Negro race, like all other races, is going to be saved by its exceptional men.

APPENDIX I
FAITH ENRICHMENT

BOYS TO MANHOOD MENTOR PROGRAM
Martin Luther King, Jr. High School
3200 East Lafayette
Detroit, Michigan 48207

Membership and Attendance

Member is defined as “One of the individuals composing a group.” It is our recommendation that you either identify your faith enrichment service, or at some point join a faith enrichment service, which meets your moral, spiritual and intellectual needs. Attendance is defined as “The number of times a person attends” an organization, event, or service.”

APPENDIX J
MASLOW THEORY

MASLOW THEORY

Maslow's hierarchy of needs is a theory in psychology that Dr. Abraham Maslow, PhD proposed in his 1943 paper A Theory of Human Motivation, which he subsequently extended. His theory contends that as humans meet 'basic needs', they seek to satisfy successively 'higher needs' that occupy a set hierarchy. These needs are as follows:

Physiological needs. The physiological needs of the organism, those enabling homeostasis, take first precedence. These consist mainly of: the need to breathe, the need for water, the need to eat, the need to dispose of bodily wastes, the need for sleep, the need to regulate body temperature, the need for protection from microbial aggressions (hygiene).

Safety needs. When the physiological needs are met, the need for safety will emerge. Safety and security ranks above all other desires. These include: Security of employment, Security of revenues and resources, Physical Security - violence, delinquency, aggressions, Moral and physiological security, Familial security, Security of health.

Love/Belonging needs. After physiological and safety needs are fulfilled, the third layer of human needs is social. This involves emotionally based relationships in general, such as friendship, sexual intimacy, and/or having a family. Humans want to be accepted and to belong, whether it is to clubs, work groups, religious groups, family, gangs, etc.

Esteem needs. Humans have a need to be respected, to self-respect and to respect others. People need to engage themselves in order to gain recognition and have an activity or activities that give the person a sense of contribution and self-value, be it in a profession or hobby.

Self-actualization. The intrinsic growth of what is already in the organism, or more accurately, of what the organism is. (Psychological Review, 1949) A musician must make music, the artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be.

It is from Maslow's Hierarchy Needs Theory, that I framed accountability (physiological), respectability (self actualization), responsibility (safety), commitment (love/belonging), communication (love/belonging), focus (self actualization), and life skills (physiological), for the youth and the mentor.

APPENDIX K
THE BILL OF RIGHTS

THE BILL OF RIGHTS
*Amendments 1-10 of the Constitution of
The United States of America*

The Conventions of a number of the States having, at the time of adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added, and as extending the ground of public confidence in the Government will best insure the beneficent ends of its institution;¹

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, two-thirds of both Houses concurring, that the following articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States; all or any of which articles, when ratified by three-fourths of the said Legislatures, to be valid to all intents and purposes as part of the said Constitution, namely:

Amendment I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Amendment II

A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

Amendment III

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

Amendment IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Amendment V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

¹ <http://usinfo.state.gov/usa/inousa/facts/funddocs/billing.htm> (1/21/2007).

Amendment VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense.

Amendment VII

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise reexamined in any court of the United States, than according to the rules of the common law.

Amendment VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Amendment IX

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Amendment X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people.

APPENDIX L
LETTER OF PERMISSION FOR PRAYER LECTURE

CORINTHIAN BAPTIST CHURCH
1725 Caniff Street
Hamtramck, MI 48212
(313) 868-7664
Rev. Dr. Joseph R. Jordan, Pastor

To Whom It May Concern:

This letter is to certify that I granted Reverend Anthony J. King, Sr., permission to use my Prayer Lecture in its entirety for his research project at United Theological Seminary.

Sincerely,


Joseph R. Jordan
Rev. Dr., Pastor

APPENDIX M
CORINTHIAN BAPTIST CHURCH
PRAYER LECTURE

Corinthian Baptist Church
 1725 Caniff Hamtramck, MI 48212
 Reverend Dr. Joseph R. Jordan, Pastor
 Lecture Series 6/01

PRAAYER

Prayer is one of the most important resources available to man for the exploration of the frontiers of his consciousness so that he may be understood and brought under the control of self, that he would like to have always in command, his best self. Prayer helps us to believe in ourselves as persons of value.

Prayer is the frontier where man's need and God's strength meet. It requires no passport or visa. It is the frontier to which we can come in any state of grace or disgrace.
 "Men ought always to pray, and not to faint" Luke 11: 1

1. **ADORATION:** Is an opening salutation and contemplation in prayer where we express the glorious nature of God and show our reverence for God as Creator and admit that we are His creatures. It is forgetting of oneself in an outpouring of praise to the Heavenly Father, for who He is and what He has done. Adoration is really to love and praise God, not only for all the things He does for us, but simply for Himself. Adoration is not to satisfy God's ego, but that we ourselves perceive more clearly the fullness of God's love, mercy, and grace.

An example to the opening address used by our Father for the prayer of Adoration is:

"Most Holy and all wise;

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting; Thou art God." Ps 90:2

The Bible is a good source to help you cultivate phases for the prayer of Adoration.

"Psalm 46:1-11"

"God is our refuge and strength"

"Bless the Lord, O my soul and all that is within me, Bless His Holy Name."

Psalm 103:1

"Praise Ye the Lord, Praise, O ye servant of the Lord, Praise the name of the Lord." Psalm 113: 1-9

"I love the Lord, because He hath heard my voice and my supplications."

Psalm 116:1-12

"O Praise the Lord, all ye nations, Praise Him all ye people"

Psalm 117:1-2

(Consider these words)

"Let the people praise thee O God, Let all the people praise thee. O let the nation be glad and sing for Joy; for thou shalt judge the people righteously and govern the nation upon earth." Psalm 67:3-4

2. **INVOCATION:** This prayer in which we invite and beseech God to be present with us. We have often heard the Old Timers say, "We beg you to come into our midst today." We ask you because you have promised that where two or three are gathered together in thy name, Thou wouldst be present in the midst of them.

"Remember me, O Lord, with the favour that Thou bearest unto the people, O visit me with Thou salvation." Psalm 106:4

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.” Matthews 6:9

3. **CONFESSION:** This type or part of prayer is where we lay our sins and shortcomings before God, beseeching His forgiveness. It is not blaming others, but confessing your sins. It must be genuine, sincere and honest. Confession should help us see clearly our own shortcomings, in our own experiences. The prayer of confession is to remind us of the reality of our sin. There are some phases that will help us to get a good picture of ourselves and discover where we have gone wrong. They are: “prone to evil”; “slothful in good”; “wandering from thy way”; “wasting thy gifts” and “forgetting thy love”. The Bible also gives us phases to help us with the prayer of confession:

“Have mercy upon me, O God according to thy loving kindness according unto the multitude of thy tender mercies, blot out my transgressions”. Psalm 51:1-3

We must keep in mind that sincere confession must come from the heart not in some act. Let us listen to prayers of confession based upon acts.

“I fast twice in the week, I give tithes of all that I possess”. Luke 18:12

We must remember in the prayer of confession. We must begin with full honest expressions of feeling in the presence of God. We must pour out our souls, realizing that we are being censured, but we are in the presence of God. Now there is a time that you will pour out your soul, but not in public prayer.

The secret of confessional prayer lies in the self-revelation in the presence of the Father. He is beyond our insult of hurts and He is not embarrassed or ashamed. He knows us more deeply than we know ourselves. In our prayer of confession, we can stand spiritually naked before God.

We must remember the prayer of confession will shed light upon us, and it will help us see our old self more clearly. The confessional process of prayer can be complicated because it can be difficult for us to overcome our ego, which we seek to protect, but we must always realize that we are in the presence of God who knows. Isaiah's confession is expressed in his prayer and he overcame his ego by his prayer of confession:

“Then said I, Woe is me! For I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips.” Isaiah 6:5

4. **THANKSGIVING:** This is a part of prayer wherein we offer our gratitude to God for His benefits of life, health, friends, family, forgiveness, and salvation. It is thanking God for what He has already given. The Prayer of Thanksgiving is recognizing the goodness of God and expressing one's appreciation to God. It deepens the spirit to all who pray it. It reveals Gods' infinite love for us and how much there is to be thankful for.

It helps us see the grace of God and express in our own way how we feel towards God and His love, which is revealed to us in His Son. It helps us to cultivate an appreciation of what our Heavenly Father has done for us, asking for nothing, but thanking Him for what He has done for us.

“O give thanks unto the Lord for He is good; For His mercy endureth forever. “Let the redeem of the Lord say so, whom He hath redeemed from the hand of the enemy”. Psalm 107:1-2

“Enter into His gates with thanksgiving and into His courts with praise; Be thankful unto Him, and bless His name.” Psalm 100:4

Thanksgiving was a part of the work. David appointed the Levites to minister before the art:

“And to thank and praise the Lord God of Israel”. I Chronicles 16:4

“Give thanks unto the Lord, call upon His name, make known His deeds among the people.” I Chronicles 16:8

5: INTERCESSION: This part or type of prayer beseeches Gods' blessing and mercies on behalf of others. The word “Intercede” means, “to go between”. The word “intercede” means to go before. “Concede” means to go with. The prayer of intercession means we are to go between, and stand in the gap between God and other people. Jesus Christ is our go-between. I Tim. 2:5, I John 2:1-2, Heb. 3:1, 7:25. Jesus Christ is our intercessor at the right hand of the Father. Christ stands between God and us. In our prayer of intercession, we can become Christ-like. We realize that we cannot take Christ's place as Redeemer or Saviour, but we can be go-betweens for others. Moses was a great interceder. (Exodus 32:30-35)

Paul had the same kind of spirit in a similar experience:

“For I could wish that myself were accursed according to the flesh”.

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.” Romans 9:1-3

The Prayer of Intercession is high, holy and healthy and it requires total unselfishness to pray for others: People who are unrelated to us, people in distant lands, people who we have never seen and never will see on earth. Paul wrote:

“I exhort therefore, that, first of all supplication prayers, intercession, and giving of thanks be made for all men”. I Timothy 2: 1

Intercession prayer will bring deep personal reward and spiritual satisfaction to the soul. While it may seem costly, it is certainly the most rewarding. It can only be entered by the aid of the Holy Spirit. He leads the believer to take the problems and burdens of others to God. Example of Intercessory Prayer:

“Then said Jesus, Father forgive them for they know not what they do.” Luke 23:34

The scope of Intercession Prayer is as broad as the horizon of God's love.

“Heavenly Father, we pray for mankind everywhere. Bless those who are in the hospital. Laid upon their bed of affliction”.

Making Intercessory Prayer for others should be a regular prayer or your prayer experience. Pray for their needs. The Bible teaches us to pray for each other. “Confess your faults one to another, and pray one for another”. James 5:16

6. SUPPLICATION: Is that type or part of prayer beseeching God on his behalf. Examples:

I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication. I poured out my complaint before him; I showed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O LORD: I said, Thou *art* my refuge *and* my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me. Psalm 142:1-7

Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness. Psalm 143:1

7. **DEDICATION**: This prayer offers oneself or belongings to God. It is usually in the form of a petition, which the worshiper is led to pray that God will take his life, fashion it after His divine image, and use it for His glory. The prayer may be for an individual or collective and it can dedicate material possessions, etc.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said... Luke 2:27-28

Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David; But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. 2 Chronicles 6:17-20

8. **BENEDICTION**: Is beseeching God to keep us as we come to the close of fellowship or worship.

“The grace of our Lord Jesus Christ be with you, Amen.” I Thes. 5:28.

“The Lord bless thee, and keep thee: The Lord make His face to shine upon thee and be gracious, unto thee; The Lord lift up His countenance upon thee, and give thee peace”. Numbers 6:24-26.

“Now unto Him that is able to Keep you from falling, and present you faultless before the presence of His glory with exceeding joy”. Jude 24:25

APPENDIX N
THE TEN COMMANDMENTS

THE TEN COMMANDMENTS

NKJV

1. "You shall have no other gods before me." Exodus 20:3
2. "You shall not make for yourself an idol." Exodus 20:4
3. "You shall not misuse the name of the Lord your God." Exodus 20:7
4. "Remember the Sabbath day by keeping it holy." Exodus 20:8
5. "Honor your father and your mother." Exodus 20:12
6. "You shall not murder." Exodus 20:13
7. "You shall not commit adultery." Exodus 20:14
8. "You shall not steal." Exodus 20:15
9. "You shall not give false testimony." Exodus 20:16
10. "You shall not covet." Exodus 20:17

APPENDIX O
ATTITUDE

ATTITUDE

The longer I live, the more I realize the impact of attitude on life.

Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, what other people think or say or do. It is more important than appearance, giftedness or skill. It will make or break a company, a church, and a home. The remarkable thing is we have a choice every day regarding the attitude' that we embrace for that day. .

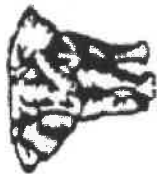
We cannot change our past . . . we cannot change the fact that people will act in certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude . . .

I am convinced that life is 10% what happens to me and 90% how I react to it. And so it is with you . . . we are in charge of our Attitudes.

CHARLES SWINDOLL

APPENDIX P
BROCHURE

RITES OF PASSAGE



1. Commit to and attend the Mentor Sessions
2. Adhere to the Church Covenant, ordinances and laws of the USA.
3. Participation in the program.
4. Demonstrate a desire for improvement and success.
5. Earn and show respect to and for their church, family and community.
6. Complete or participate in a community service project.
7. Join and participate in a church or faith organization.



"The Great & Mighty Walk"

"If I can help somebody
 As I travel along
 If I can help somebody
 With a word or song
 If I can help somebody
 From doing wrong
 My living shall not be in vain."

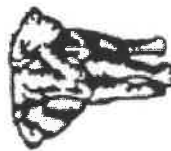
**Mentor Program
 Boys To Manhood**

P.O. Box 0206
 Redford Twp., MI
 48240-0206

Rev. Dr. Anthony J. King, Sr.,
 President, Mentor
 Phone: 313-207-5793
 Email: Boys2ManMentor@aol.com

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 & Mighty
 Walk"**

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GOALS

1. To provide youth with positive role models who serve as leaders and mentors to guide them through the transitional periods.
2. Develop leadership skills for school, family, home and community.
3. Provide an environment to develop self-esteem and understand the need for self-discipline.
4. Enhance knowledge of life skills (spiritually, mentally, emotionally, physically and culturally), to improve academic performance and successes.
5. To equip the teens with positive life skills pertaining to accountability, respectability, responsibility, commitment, focus, and communication.

OUTCOMES

1. Improve the quality of life for all students, spiritually, mentally, emotionally, physically, and culturally.
2. Increase awareness and understanding of life's purpose.
3. Develop leadership skills.
4. Improve self-discipline and self-esteem.
5. Implementation of positive life skills.

EXPECTATIONS

1. Adhere to the Church Covenant, ordinances and laws of the USA.
2. To commit to and attend the Mentoring Sessions.
3. Demonstrate a desire for improvement and success in life.
4. Complete a community service project.
5. Earn and show respect to and for their church, family and community.

APPENDIX Q
ATTENDANCE

TABLE 1
ATTENDANCE

Grade	Date	Session 1	Date	Session 2	Date	Session 3
9 th Grade	11/22/096	53	12/20/06	54	02/28/07	63
10 th Grade	10/11/06	98	12/06/06	58	01/31/07	80
11 th Grade	10/18/06	83	11/22/06	50	02/02/07	47
12 th Grade	10/25/06	78	11/29/06	93	01/03/07	98

APPENDIX R
GRADE POINT AVERAGES 11/2006

TABLE 2
GRADE POINT AVERAGES

GPA 11/2006	9th Grade	10th Grade	11th Grade	12th Grade
Number GPA Counted	40	94	78	90
Median GPA Score 50%	3.10	2.90	3.00	2.9
Mean GPA Score 68.26%	3.12	2.78	3.01	2.88
Mode GPA Score	3.00	3.00	3.00	3.00
Standard Deviation GPA	0.45	0.57	054	054

APPENDIX S
GRADE POINT AVERAGES 01/2007

TABLE 3**GRADE POINT AVERAGES**

GPA 01/2007	9th Grade	10th Grade	11th Grade	12th Grade
Number GPA Counted	62	66	28	43
Median GPA Score 50%	2.50	2.80	2.82	3.00
Mean GPA Score 68.26%	2.45	2.83	3.02	2.94
Mode GPA Score	2.80	3.00	2.8	3.00
Standard Deviation	0.73	0.58	0.61	0.59

APPENDIX T
GENERAL INFORMATION 11/2006

TABLE 4**GENERAL INFORMATON**

11/2006	9th Grade	10th Grade	11th Grade	12th Grade
Both Parents In Home	40%-Yes 60%-No	39%-Yes 61%-No	42%-Yes 58%-No	36%-Yes 64%-No
Only Mother In Home	90%-Yes 10%-No	83%-Yes 17%-No	96%-Yes 4%-No	89%-Yes 11%-No
Only Father In Home	15%-Yes 85%-No	7%-Yes 93%-No	5%-Yes 95%-No	5%-Yes 95%-No
Guardian	25%-Yes 75%-No	10%-Yes 90%-No	1%-Yes 99%-No	1%-Yes 99%-No
Arrested By Police	13%-Yes 87%-No	9%-Yes 91%-No	4%-Yes 96%-No	10%-Yes 90%-No
Convicted By Judge/Jury	11%-Yes 89%-No	1%-Yes 99%-No	1%-Yes 99%-No	4%-Yes 96%-No
On Probation	9%-Yes 91%-No	0%-Yes 100%-No	0%-Yes 100%-No	1%-Yes 90%-No
Case Pending	%-Yes %-No	%-Yes %-No	%-Yes %-No	%-Yes %-No
Member Faith Organization	47%-Yes 53%-No	43%-Yes 57%-No	66%-Yes 34%-No	71%-Yes 29%-No
Presently Attend Faith Organization	%-Yes %-No	%-Yes %-No	%-Yes %-No	%-Yes %-No

APPENDIX U
GENERAL INFORMATION 01/2007

TABLE 5

GENERAL INFORMATON

11/2006	9 th Grade	10 th Grade	11 th Grade	12 th Grade
Both Parents In Home	40%-Yes 60%-No	39%-Yes 61%-No	42%-Yes 58%-No	36%-Yes 64%-No
Only Mother In Home	90%-Yes 10%-No	83%-Yes 17%-No	96%-Yes 4%-No	89%-Yes 11%-No
Only Father In Home	15%-Yes 85%-No	7%-Yes 93%-No	5%-Yes 95%-No	5%-Yes 95%-No
Guardian	25%-Yes 75%-No	10%-Yes 90%-No	1%-Yes 99%-No	1%-Yes 99%-No
Arrested By Police	13%-Yes 87%-No	9%-Yes 91%-No	4%-Yes 96%-No	10%-Yes 90%-No
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On Probation	9%-Yes 91%-No	0%-Yes 100%-No	0%-Yes 100%-No	1%-Yes 90%-No
Case Pending	%-Yes %-No	%-Yes %-No	%-Yes %-No	%-Yes %-No
Member Faith Organization	47%-Yes 53%-No	43%-Yes 57%-No	66%-Yes 34%-No	71%-Yes 29%-No
Presently Attend Faith Organization	%-Yes %-No	%-Yes %-No	%-Yes %-No	%-Yes %-No

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